

Light of Truth

EXPOSER OF THE NEW PHILOSOPHY OF LIFE, HERE AND HEREAFTER.

SUBSCRIPTION PRICE
\$1.00 per YEAR, 5c per COPY.

THE PSYCHICAL SCIENCE CONGRESS.

(To the Editor of the *Light of Truth*)
This letter will be devoted to further notes and remarks concerning the Psychical Congress, which I attended during four delightful though exhausting days.

On the second day, Mr. Coues selected four letters from a multitude, to read to the audience, from persons who were unable to be present. Professor Crookes stated in his letter that he gave an unqualified denial to any who might say that he had changed his views. He adheres, as long ago, to the spiritualistic deductions from his experiments. Flammarion wrote that he could not attend, because of his constant observation of Mars, but expressed his entire sympathy with the congress. Lady Somerset expressed her fears of the delusive, and her desire that all be put on a scientific basis. In Frances Willard's letter was evident her conservative clinging to the old religious views and her restless longing for evidence of spirit-return that would not contradict what she thinks, she is committed to as an adherent of Christianity. Frances Willard will never be quite happy until she is completely emancipated from Church creeds. I know whereof I speak, for I have been through the same. Until we prefer absolute truth to any preconceived and long-established opinion, we are not wholly free. "The truth shall make you free."

An excellent paper by M. L. Holbrook, of New York, was read to the congress entitled, "An Anthropological Study of Some Healing Mediums." He summed up their average physical characteristics as follows: "Over the average size, torso large, chest measure forty inches and waist larger still; head large, long, and high, never bullet-shaped; spine straight; not fat; free from bad odors and foul breath; in short, normal men and women, being disinclined to all kinds of excess. The hand large, fleshy, firm, and strong, and the touch agreeable and suggestive of trust. They get the best results when the hand is cold on beginning to treat. Their diet is simple, avoiding spiced food, no alcohol at all, but little tea or coffee, and but little meat. They are lovers of nature and hate an artificial existence. Their blood is normal, having a large amount of living matter in the white corpuscles. They possess the mental qualities of harmony, self-respect, and a desire for the welfare of others. They give evidence of reserved force and quiet will power. They are chaste in character. They are not inclined to rigid science. They are certain of being led by disembodied spirits, many of whom are Indians. Other spirits give them knowledge; the Indians give them power. In treating a patient, their hands seem endowed with intelligence, and go at once to the spot."

The essay on "Possibilities of a Future Life," by Miss Lillian Whiting, of Boston, was read by Miss Kate Field. Miss Field is a brilliant, versatile woman of the world, but she did not fully comprehend all the truly spiritual sentiments expressed in this essay. Miss Whiting showed the unity of life, that what we are involves what we have been, and prefigures what we shall be; that life goes on though the body dies, and bears its fruit in eternity; that man is the ruler of nature, as was foreshadowed by Shakespeare in his "Prospero." She said that mediumship is normal and not abnormal; that as speaking and seeing are natural to us, so are clairvoyance and clairaudience natural; that man's part is to unfold his latent powers.

While Miss Whiting's paper contained nothing that is new to an advanced Spiritualist, yet her style is so beautiful and her turn of thought so spiritual, true, and womanly, that her effort will tend to elevate humanity, and we are glad that it will be given to the world in permanent form. Her prominence as a journalist will give her thoughts weight with many who would be prejudiced against an avowed spiritualistic writer. How glad we are to welcome such pure, high souls! Though they do not dare to swing wholly free from conventionalities and human opinions, yet their mission is to lead similar souls who look to them for guidance, and the angel world uses them to advance the spiritual era of the human race.

With the great thinkers of the Psychical Congress we are in deep sympathy. We can but smile, however, at those among them who meet our welcome with the self-satisfied remark, "Yes, we have been working a long time to bring it onto a scientific basis."

While many in our ranks are careless and credulous, yet there is not one psychical researcher who proceeds more cautiously and scientifically than many Spiritualists that we know. I, for my part, have from the first been disinclined to accept any manifestations, unless the test conditions were such as to exclude every hypothesis except that of the return and action of disembodied human spirits. Moreover, we ask those who despise us and our work whether there would ever have been any society at all for psychical research, if Spiritualism had not been at work and led the way, for nearly half a century. Spiritualists began the research and paved the way for those present workers, and we are glad that many of them are too fair to deny the immense debt that they owe to Spiritualists.

It is said that a Frenchman, an Englishman, and a German were asked to describe a camel. The Frenchman spent an hour at the Jardin des Plantes, had the camel weighed, noted what he ate and drank, and drew a picture of the creature, and presented it with the remark, "Behold him, the camel." The Englishman packed his portmanteau, and after spending two years in the Orient, came home with an enormous quantity of notes, to be sifted and classified into his presentation of the camel. As to the German, he sat down quietly in his study, and evolved the idea of the camel out of his inner consciousness. Yes, Englishmen are, as a rule, cautious, industrious, truthful, and reasonably scientific in their quest after knowledge, and we feel indebted to them for their researches in this department of man's thought. In their ardor and earnestness, they may, like other human beings, sometimes exaggerate the importance of their own work; and it is quite likely that if an American occupied the same position he would exaggerate the importance of his own work even to caricature.

Several Englishmen gave us papers on those subjects, but probably those by F. W. Myers, of Cambridge, England, awakened the most attention. The high breeding, the learning, the philosophic insight, the poetical grace, and above all the absolute earnestness of this thinker on psychic themes held his audience in rapt attention. The only thing that I found to regret was that his

conclusions do not seem to make him so happy as my Spiritualism has made me.

He gave two papers, the first, on "The Subliminal Self," and the second, the very last presented to the congress, "The Evidence of Man's Survival of Death." The first classified the psychic phenomena, and attempted to account for a portion of them by an under self that is ordinarily not conscious of all that goes on within us. While the whole masterly effort showed close observation and subtle thinking, it was unsatisfactory to me, because I was previously familiar with a philosophical, because a true basis of all those psychic manifestations. This scientific basis is the trinal nature of man: physical body, psychical body, and soul. With this key to unlock this grand temple of knowledge, all becomes clear, natural, and joy-giving. Spirits who reach us through the physical reach us indirectly. They have to reach us thus, because we are confined by our physical bodies, and because we are still materialistic. When we sense them clairvoyantly or clairaudiently, we use the senses of our spiritual body. That we see them and hear them thus is no more a projection from our subliminal self than is our seeing or hearing them in the physical. In either case, we have to find their existence on the testimony of our senses; and, until we become wholly merged in the infinite (if ever), our soul will be hedged in its communion with another soul by the limitations of form—a form which will, however, become less and less dense as we progress in immortal existence.

In his closing essay, on "The Evidences for Man's Survival of Death," Mr. Myers struck the deepest note of anything that was presented to the congress. In spite of caution, scientific doubt, and learned hypothesis, he found enough in statements made by spirits regarding occurrences after their death not known to the recipient; in true statements made by spirits long after demise all unknown to those living and yet verified by existing documents in communications through automatic writing, and through trance mediums scientifically tested, that the so-called dead can and do come back to us, and that they will learn to do it better by and by. It was thrilling to feel that many in the audience hung breathlessly on his words to know whether they would survive the death of the body, and whether their departed ones are still within call. He advised caution, ardor, sobriety, and enthusiasm on the part of all investigators. He declared this the most important problem ever to be solved by human science. He declared that we live now in a spiritual world, shall live, have lived in it. As Franklin snatched the thunderbolt from tyrants, so this new science will snatch our loved ones from the sepulcher. He warned us that advance is by pain, that we strenuously force our progress through a slowly opening way, and declared that after a million years of immortal existence, we shall be still struggling for something yet higher.

This is Spiritualism, as we have long understood it, and as we evermore declare it. "Man's chief end" is to unfold his soul. His destiny is evermore progression; and this progression is not to be carried on by being dangled on the knee of another. It is to be advanced by heroic endeavor, by making the soul reign over the body, by lovingly helping those who are less advanced, and by aspiring with reverence and docility to those who occupy the planes that we are striving to reach.

ABBY A. JUDSON.

Written for the *Light of Truth*.

PHENOMENA AT LILY DALE.

B. B. HILL.

On August 14th a few friends gathered at the rooms of Mrs. Stoddard Gray and son for a seance. The manifestations of full-form materializations were strong and distinct to a marked degree. The light and other conditions were very good and all in the seance were visited by spirit friends, the full details of which would be too lengthy to report therefore, only a brief mention of a few of the more remarkable manifestations will be in order.

Col. Baker, who, we understand, presides at Mrs. Gray's seances, came from the cabinet to the center of the circle. His form was perfect, step elastic, and he presented the appearance of a noble specimen of manhood, dressed in military uniform. We mention this manifestation because it was so remarkable in form and feature.

These remarks apply as well to a male spirit, who gave his name as McClure, of Philadelphia. Both manifested with an unusual degree of power.

No person in the seance looked more solid and substantial in form than did these two who stood before us.

The spirit wife of J. B. Daniels, of Denver, materialized by his side, six feet, or more, from the cabinet. As the spirit form became perfectly materialized and knelt by him and while in each other's embrace they conversed for five minutes in low tones. Mr. Daniels then led her to a table, where they were seated when she wrote him a communication. He then bade her adieu and his spirit wife passed into the cabinet and was lost to sight. The spirit form was before the audience some twelve minutes, in beautiful form and graceful movement, with a light sufficient to enable all to observe every motion. A manifestation at once so natural and perfect seldom occurs in our seances for this class of phenomena.

Dr. Baker, who is one of the spirit band, an old gentleman with bent form and gray hair passed out of the cabinet to a part of the room outside the circle, (the friends were seated in a semi-circle before the cabinet) after which he dematerialized over fifteen feet from the medium, who sat in the cabinet.

The form of the doctor gradually diminished in size until there was nothing to be seen on the floor where he stood but a few seconds before. In less time than it takes to write these lines the tall and beautiful form of a female appeared on the very spot where Dr. Baker had disappeared. He was dressed in black. The spirit that appeared in his place was clothed in the spotless white. Passing to a gentleman in the seance she was identified as a dear friend, after which he led her to the cabinet. This manifestation took place before all present with nothing to obstruct the view. It was repeated again by the doctor who stood the second time by Mrs. Stoddard Gray, while she sat in the center of the seance between the cabinet and the audience.

Later on four spirit forms were seen at the same time as the curtain of the cabinet parted. Two of them were children. They were the friends of H. Augusta Kimball, M. D., and Dr. Augusta Stow Gullen, who stood by the cabinet and recognized them.

At least thirty forms appeared at this seance.

The account of these manifestations are given not only because they were unusually strong and complete, but that the public may be informed that spirit phenomena is keeping pace with the philosophical and scientific in Spiritualism, at least at Lily Dale.

We fully believe that Mrs. Stoddard Gray and her son rank among the best instruments we have for form materialization, and we do not feel that they need any recommendation or vindication at our hands.

These manifestations speak for themselves more potently than anything that can be said in their behalf. To investigate the phenomena through them is to be convinced, if demonstration will convince. An account is given here of but small part of what occurred at this remarkable seance.

The following were present and affirm this statement:

C. W. Elke, West Monterey, Pa.; A. G. Wilkins and wife, Medfield, Pa.; Sydney Kelsey, Erie, Pa.; J. B. Daniels, Denver, Col.; Dyer Cochran, Medfield, Pa.; H. Augusta Kimball, M. D., Philadelphia, Pa.; Dr. Augusta Stow Gullen, Toronto, Canada; B. B. Hill and wife, Philadelphia, Pa.

I must not overlook in this report other materializing mediums here who are doing a great and good work here as well as those for the wonderful phenomena for slate-writing and pictures upon porcelain plates, produced between slates fastened together.

These pictures are executed in oil and with pencil in a few minutes. One hundred years ago the mediums for this phenomena would have been hung or burned as witches.

Surely art is to be an important factor in the demonstration of truth by the silent workers in the realm of spirit.

With all the wonderful phenomena and remarkable evidence at hand we often hear the cry of fraud. Not only from the bigoted and thoughtless but from many who call them selves Spiritualists. To shout fraud means nothing, proves nothing, explains nothing.

But demonstration settles the question in all mediumistic phenomena.

Carefully investigate, then draw conclusions.

Prospectus of Psychic Culture Department of Spiritual Home and Institute at Liberal, Mo.

At a meeting of the above named corporation during the camp-meeting at Liberal, it was decided to lay the foundation of an institution of learning, under the management of the above named chartered corporation, which shall, eventually equal any university in the country and free from educational bias, except in the psychic department, where those who desire to fit themselves for public work as speakers, mediums and healers in the reform field, can receive the necessary

practical development in addition thereto. It has been decided to open the psychic department as early in October as possible, about the 15th or 20th. This department has been instituted with the following faculty in charge: President and Professor of Science, History, and Oratory, Rev. James DeBuchanan, M. D., Ph. D.; Professor of Psychic Science, Rev. M. Theresa Allen; Professor of Phrenology, Music, and Science of Speech, Rev. J. M. Allen.

Students entering this department will be instructed in the various branches, including anatomy, physiology, phrenology, magnetism, music, grammar, history, and oratory, necessary to fit them for lecturers, mediums and healers, besides full instruction in psychic science. Those desiring to prepare themselves for mediums and healers will receive special instruction in psychology (a chair of psychic science having been instituted) and practical drill in circle work and magnetic healing, where particular attention will be given to developing each one for that special phase for which he or she may possess special qualifications.

The school will be conducted upon the most economical basis consistent with thorough work. Tuition being fixed at \$25.00 per term of three months or \$60.00 per term including tuition, board, and other incidentals.

The university itself, when in full operation, will embrace the following departments of education, Philosophy and Pathology, Mathematics and Astronomy, Chemistry and Natural Philosophy, Zoology, Botany, Geology, and Ethnology, Ancient Languages and History, Modern Language, History and Belles Lettres, Mental and Moral Philosophy, and Paleontology, Music, Vocal Culture, Elocution, and Oratory, Theory and Practice of Industrial and Ornamental Arts, Commercial Department, Stenography, Type-writing, Book-keeping, Accountants, Commercial Law and Practice.

Preparatory department where students can prepare to enter the university proper. In short, it is intended that every branch of education shall be fully provided for.

The psychic school or department of psychology: This latter department will open in October. Students desiring to pursue studies not regularly included in this department, will be accommodated with careful instruction in such branches until such time as they can be transferred to the proper department in the university.

Qualification for admission to the psychic school will consist of a good moral character and examination in the rudiments of those branches needful for an understanding and comprehension of those studies and the work pursued in the psychic department.

Qualification for admission to any other department will be similar to the requirements for admission to the same grade in other first-class institutions. Full particulars will cheerfully be given on application, in person or by letter, to any member of the faculty. Address all letters to either one of the faculty at Liberal, Mo., care G. H. Walser.

We now call upon all Spiritualists and liberals to assist in making this attempt to establish a Liberal institution in the West, a grand success, by sending their sons and daughters to this school, and we pledge them that their educational equipment shall be equal to that of any other institution, less that denominational bias found in other institutions, if faithful work on the part of those fully qualified for the work of instruction is any guarantee. We urge those who intend to devote their lives to public work as speakers, mediums and healers, to attend one or more terms at this institution, where they can receive that indispensable drill and mental culture so needful to insure the career of a successful worker in this advanced and critical age.

Those who desire to assist the good work just begun with donations of books, specimens, instruments or scientific apparatus, are assured that all such gifts, bequests or loans

will be gratefully received and applied to the work. Such articles forwarded to either the president or any member of the faculty at Liberal, Mo., will be promptly acknowledged and a record made thereof.

There has also been established a lecture bureau in connection with the school, G. H. Walser, Secretary. Societies or individuals desiring to secure the services of a speaker will be supplied by addressing the secretary at Liberal, Mo. Either member of the faculty will respond to calls for Sunday or week night lectures for one or more consecutive meetings.

We must rely largely upon co-operation of Spiritualists and Liberals to make this school a success. May we not have the hearty co-operation of all lovers of reform in bringing this matter before the people, especially those having students to send to school? Urge the benefits to be secured from patronizing an institution of learning where students can receive an educational equipment equal to any in an institution where the latest discoveries in history, art, and science will be imparted without sectarian bias or orthodox coloring. Where the facts of science and history will be given without fear or favor.

Respectfully submitted.

REV. JAMES DEBUCHANAN, M. D., PH. D.,
REV. M. THERESA ALLEN,
REV. J. MADISON ALLEN,

Faculty.

Educational Department, Spiritual Home and Institute, Liberal, Mo., September 4th, 1893.

North Star Camp-Meeting, Prospect Park, Minneapolis.

The camp-meeting season of 1893 is gone. The tents are taken down, the cottages have closed their shutters, the hotels have put away their dishes and shut up, the busy mediums have taken down their shingles, and the lecturers have gone their several ways. Solitude and silence reign where but a few days ago multitudes gathered to listen to the exposition of the spiritual philosophy. It may not be improper at this time to look back at the work that has been done. First, I have a word to say about Spiritualism in the great Northwest.

Prospect Park, North Star camp-meeting, near St. Paul and Minneapolis, held its meeting through June and part of July. The Sunday meetings were most excellently attended by a very intelligent class of people. The speaking on the whole was good, and spiritual thought was well and eloquently presented by Mrs. Helen Stuart Richings, Mrs. Lillie, and Mrs. Scovell. These speakers are somewhat conservative on some lines of thought, and on others radical. Mrs. Pruden was the inspiring genius of the camp, and kept hard at work all the time. She is an improving speaker, with good prospect of usefulness.

Miss Abbie Judson is a woman of talent and learning. She has great power of logical exposition, and a ready and easy style of speech. She ought to be in constant demand by the best societies in the country. She has something to say and can say it. She is a student, well read, and a painstaking scholar.

With care Spiritualism in these two cities will become a great power. Let it be educated on the platform and scientific in the seance-room. The Northwest has a great future. The people of the East know nothing about its possibilities, greatness, and beauty.

Next year the camp meeting will meet with still greater results—spiritual results. Some people look upon a successful camp-meeting as being one which pays expenses. The financial intellect looks at results in their ways, but spiritual results are what we ought to look at as much as anything else. I lectured day after day, feeling that the people were carrying away knowledge that would yield results in days to come.

The people of the twin cities ought to be strong in the sentiment of union, and not divide their forces, but I doubt very much at present whether this is possible. There are difficulties of character and principle, which stand in the way, and which can not be easily removed.

Spiritualism is a destroyer of much which the Church holds with reverential fortitude, though opposed and condemned by human reason. Reason and divine revelation are in active conflict, and those who are newly out of the Church fondly turn to the dogmatic flesh-pots of Egypt, and dread the sole authority of reason as a teacher and guide, and I notice that some speakers trim their remarks to meet the ignorance and superstition of the people, thinking that the policy of gentle dissimulation the best as a means of trapping the unwary and illogical Christian believer.

I noticed with hope and delight the fact that in the Christian Churches of the Northwest, theological discussions is much discouraged. There is an inclination everywhere to rest the merits of Christianity solely on ethical ground. The doctrines of the atonement and divine re-incarnation are feebly held, and are gently slipping away from belief. Jesus is becoming more and more a moral ideal to be imitated, and less and less a savior on which to put our sins and trust for salvation. This tendency is landing all the Churches into a bare system of moral philosophy and out of altogether a true religious and definite theological system of thought and exalted spiritual duty. Unconsciously Atheism is eating the heart out of the Churches of the Northwest. Spiritualism comes in with its cheering facts and wonderful evidence of a life to come for all, and will reap the rich harvests of victory of time to come.

I will give you my views and experiences of the other camp which I have visited during the season just closed due time.

J. CLEGG WRIGHT.

Evansville, Ind.

I am glad to see by the communication of G. W. Webster, of Lake Helen, Fla., that there is not likely to be any discord between the two proposed national organizations. I do not think that unpopularity need any longer be a hindrance to the success of our cause; for Spiritualism is now endorsed by the majority of the advanced intellects, and receives fair and respectful treatment by the press.

OUR CONTRIBUTORS.

(Written for the LIGHT OF TRUTH)

BIOGRAPHICAL SKETCHES.



PROFESSOR WILLIAM DENTON.

Few men have done more to make the name of free thought and Spiritualism respected and extend the sphere of their influence. He was in earnest, inflexible to his convictions and absolutely honest. His only policy was right doing. Amid discouragements, and weighted with burdens which would have crushed a less iron spirit, he gained the path and pursued it toward the desired goal. His early recognition of spiritual phenomena and consistent advocacy, and firm treatment of the same from the standpoint of science, made him a distinguished advocate, while his eloquent language and devotion to geology placed him in the very front ranks as a popular exponent of that science.

He was born in Darlington, England, and belonged to that large class who are born in mangers and rocked by the hand of adversity. Genius is rarely fed with a silver spoon. Its feet tread on thorns, and the blood of their laceration marks the way.

His father was a wool-comber, and working steadily could earn ten shillings a week. Both of his parents were pious though not bigoted Methodists.

When three years old, our hero began his schooling under the care of an old lady, under whose tuition he made rapid progress. At four he could read the Bible. He became an insatiate reader, and attended the Sunday school. At eight he could write whole chapters of the Bible from memory. Soon after a new teacher came to the school, one of the most progressive characters. He understood phrenology and amused his pupils with experiments in electricity. It was a spiritual baptism to the thinking boy, and from the lips of this teacher he first heard the infallibility of the beliefs of Methodism called in question.

Thus early he began the study of geology by reading, and in the fields. At eleven years old he was compelled to earn his livelihood, and was hired by a currier for a year at sixty cents a week. He worked cheerfully, but with growing dis- tress for the disagreeable business, and had it not been for the interest awakened by the split in the Methodist Church, in which he became deeply engaged for one so young, it would have been unendurable.

His father took sides with the progressives, and he sided with his father. A fellow workman, an old man, took the opposite view, and the boy William and his aged father were engaged in an endless dispute, which served to sharpen his wit and make him noted as a debater.

He left the currier's shop and engaged as clerk in the store of a Methodist preacher. This man of God gave short weight, and William told of his dishonesty to his father. The latter would not countenance dishonesty, and labored with the erring brother. The result was the too honest boy lost his place.

His father, from his scanty earnings, saved enough to again place his favorite child at school.

He was soon elevated to the post of Chief Monitor in the school, receiving one shilling a week for his services.

His father lost his health, and being unable to work, all support for the destitute family ceased. For a year they suffered terribly for the bare necessities of life; and none of their Methodist friend came to their relief. William was apprenticed to a machinist. He worked in the shop during the day and studied nights, and at spare times rambled in the fields studying geology. In this pursuit he was not simulated or encouraged by any one, being led on by the impulse of his own soul. At ten he became a member of the Temperance Society, and at sixteen joined the Methodist Association Church, and before his seventeenth year, he commenced to lecture on temperance. Occasionally he would go around with the minister and give out hymns and offer the opening prayer. He was constantly active and wasted no time in the frivolous pastimes which are usually so fascinating to the young. He organized a sort of club of young men and met at the farm houses, where they engaged in discussions, and soon these meetings were thronged.

At this critical period the renowned Joseph Barker came into the neighborhood and began to preach. A great commotion was caused thereby. The Barkerites became ascetics and renounced the vain display of the world, regarding it as a sin to indulge in extravagance of dress. The boy Denton caught the ascetic fever and would not have buttons on his coat, as he did not require to button it. This utilitarian asceticism he outgrew when he reached manhood.

At nineteen he worked as an apprentice, and was ordered by his master to go and make some repairs at a brewery. His clear sense of right told him that to go would be wrong and inconsistent with his professions of temperance.

"My conscience," he replied, "will not allow me to go."

"Conscience!" sneered the master. "You have got your conscience fine as a needle point. You shall go!"

"No! It is impossible."

"Then go home," roared the tyrant.

Thus he was thrown on the world for his love of truth and honesty. After a time he engaged as teacher at Newport. There the ministers had failed to prevent intemperance from taking strong hold. They abetted the dram-sellers and also patronized them. Mr. Denton failed to see the honesty of the Church and became estranged, drifting to radical Unitarianism, yet he did not join that body. He freed himself from the bondage of the old beliefs and began to preach with new power. To fight for temperance in England at that time was fraught with danger. He was a bold man who dared utter one word against the great evil. Mr. Denton had braved the danger, speaking to crowds in the open air, been pelted with stones and eggs, and pulled from the stand by violent hands, and not a single minister had the courage or desire to express sympathy or encouragement.

The disfavor into which he had fallen by his advocacy of

the unpopular temperance cause, did not deter him from seeking new fields. The subject of mesmerism was presented and he entered at once its mystic realm. He found good subjects and set to work in his usual careful manner.

It may be imagined that his advocacy of such heterodox views made him unpopular as a teacher, and he was dismissed from the school. His father became bankrupt just before Mr. Denton lost this situation, and he had with filial regard sent for the family to come to him, that he might the better care for them. He cared more for them than for himself. He was now unable to gain even the pittance allowed him as teacher, and the privations which followed were severe. Often the family made a meal on cabbage alone.

To assist his father, Mr. Denton sold his books and secured the position of assistant in a school in Camberwell, London, but the principal being a Calvinist and a bigot, he lost the place. Then he obtained a place as railway clerk at Ashford. He stayed several months, employing every spare moment in reading, writing, and lecturing. Here he published his first composition. It was on the deleterious effects of tobacco. He also here met Miss Caroline Gilbert, and as their thoughts sympathized, a strong friendship grew which ripened into affection.

All would have been well had it not been for Mr. Denton's radical utterances. He would speak against intemperance, which was more than winked at by the clergy, and often give hard blows at the Churches. He sent the bellman through the town crying his Sunday lecture, "The Hireling Ministry." The ministers came and begged him not to speak, and told him if he did he would lose his situation. Yet he was determined. A great crowd assembled and Mr. Denton began, but a posse of constables sworn in for the occasion, violently prevented him from proceeding. He was invited to speak from the window by a friend, which he did for an hour and a half, holding his audience spellbound by his burning eloquence and withering sarcasm. In consequence he lost his position and was again thrown on the world. He determined to leave his country and make his home in America. In 1848 he landed in Philadelphia without a single dollar, having been robbed of the five sovereigns which he had left after paying his passage. After severe struggles and privation, he secured the position of teacher at the Jenkintown School. From this school he obtained the position in another a few miles distant, and by frugality saved enough money to send for his father, mother, sisters, and his fiancee. Soon after their arrival, Miss Gilbert and Mr. Denton were married.

At this time he commenced writing "Common Sense Thoughts on the Bible." He had too many dependent on him to allow of a single day's recreation. With a brave heart he went to Gloucester, opposite Philadelphia, and entered a machine shop in the capacity of clerk. There he lectured every Sunday evening on temperance and soon became known for his earnestness and logic.

The sky had never been brighter. He was saving by economy, and seemed sure of success, when the serene heavens were suddenly overcast and his soul shrouded in gloom by the death of his wife. He resolved to visit West Virginia, and finding there a few acres of land with a log cabin in a secluded position, he purchased it, and after living alone for six weeks, sent for his father, mother, and youngest sister, the eldest being engaged as governess.

He worked on his farm, wrote studies in geology in the mountains, and lectured. It was at a time when the great war of the rebellion loomed in the sulphurous atmosphere.

Mr. Denton was as radical on slavery as temperance, and the citizens soon began to threaten him with vengeance. He went to Cincinnati vainly hoping to secure a school, and worked to secure his passage money back to his home. On returning he again taught a district school for three months, and he again went to Cincinnati and failed again of getting any position. From thence he went to Dayton, and there secured a school. He sent for his family, and the members were all comfortably settled. The sisters also were engaged as teachers, and the sky was never brighter.

He finished "Common Sense Thoughts on the Bible," and lectured on temperance, slavery, and general religious reform. He was at this time brought into a new field of thought by the discovery of Dr. Buchanan of the impressibility of the brain. His sister Annie was found to be an excellent psychometrist, and freely investigating this subject, led him directly into the field of Spiritualism. A family circle was formed and communications of a test character received.

No one interfered with his researches, or his expression of opinion, until he began to teach the development theory, which so enraged the controlling powers that he was at once dismissed. His good name had gone abroad, and he soon was engaged as principal of the grammar school at Hamilton, notwithstanding his persecutors endeavored to ruin him.

From thence he obtained a situation in the public schools of Cincinnati. He there found many valuable acquaintances, among whom were the Longleys, who so willingly endeavored to introduce phonetic reform and published *The Type of the Times*, devoted to that cause. Mr. Denton contributed to that paper. In their employ was Mrs. Elizabeth M. Foote, who subsequently became Mrs. Denton. Losing his health by the close confinement and bad ventilation of the school room, he started on a sailing and walking expedition through Texas. He returned after three months invigorated in health, having traveled over 7,000 miles. Finding his place in the school occupied, he secured another in Covington, from which he was dismissed after a month for infidelity. Then he made a solemn vow never to teach school again. He began lecturing on phonetics, anti-slavery, temperance, geology, Bible questions, and Spiritualism. The Longleys issued an edition of his "Common Sense Thoughts," and he returned to his home in Dayton, bought type and with the assistance of his wife printed a second edition of 5,000. In the same manner he issued "Poems for Reformers."

By invitation of some friends Mr. Denton went to Kansas to locate on government land, to speak, write, and audit, providing funds could be obtained, to start a people's college. He purchased a claim of 160 acres with a log cabin on it, into which he moved his family. He labored with his usual earnestness on his farm, planting over 3,000 fruit trees, lecturing at spare times and perfecting himself in his favorite science, geology. There was not, however, sufficient inducements in the West and he went East, giving courses of lectures. At Chagrin Falls, Ohio, he met in debate, on "The Origin of Man," our late revered President James A. Garfield, then president of Hiram College. The discussion drew immense crowds, and Denton was victorious.

In due time he published "Soul of Things," which was re-issued in England. Of those volumes the plodding materialist with balance and foot-rule would not read many pages without disgust. They are based on psychometry. As Carlyle presciently says: "On the hardest adamant some footprints of us is stamped in; the last will reach traces of the earliest van," and this science reads the history of these footprints.

After exploring Tennessee, and a year in Colorado, where he made the largest collection of fossil insects in America, he spent one year in California and two in Colorado. Then his attention was turned to Australia and wishing to investigate its geology, he arranged a lecturing tour, and met with greater success than had ever before attended him.

His course of lectures on the life history of our planet was a new revelation, and he spoke on Sundays to immense

audiences on spiritual and reform subjects. Hearing of a government expedition to New Guinea he joined it in the capacity of a geologist. The party crossed Torres Straits, and had begun exploration when Mr. Denton was stricken with fever and quickly succumbed. His companions buried his body in the jungle, and the rank vegetation conceals the mound over which the giant forest trees cast their shade.

Unfortunately, Mr. Denton depended on his memory for the facts, observations and discoveries he made during his journey. With the tons of specimens he gathered, and which were sent home, there came only scattering notes. He intended on his return to devote the remaining years of his life to their study, and the preparation of an extensive work on his discoveries.

Spiritualism had no more valiant champion, and by death never suffered greater loss.

HUDSON TUTTLE.

(Written for the LIGHT OF TRUTH)

MATERIALIZATION AND TESTS.

SAMUEL N. STILLMAN.

It has been a great pleasure to me to spend a week on the beautiful and soul inspiring camp ground at Cassadaga or Lily Dale, having gone there from my home, New Brunswick, N. J., for a vacation. While attending the lectures, or when passing from place to place on the grounds, and noticing the little groups of persons here and there telling of what they had seen and knew of our beautiful philosophy or religion and observing the universal good order at all times prevailing, even when large numbers were on the grounds, with no policeman or constable to preserve order, it was enough to fill one's soul with love and admiration for this beautiful place and the people here assembled. I will not attempt to write an eulogy of this place and its surroundings, as abler pens have often done, but will give you an imperfect account of what I saw at a materializing seance, held at the cottage of Mrs. Mabel Aber, of Kansas City, Mo., on the evening of the 26th ult. It is unnecessary for me to fully describe the seance room and cabinet, but will say the rooms were the front and back parlors of the cottage, the back parlor being the room used by the medium as the cabinet, and out of which there was a door and window, each of which, in the presence of others, I securely fastened with strips of well-gummed white paper on which I had written my name, and on one of which I wrote from right to left, and which we found intact at the close of the seance. We also thoroughly examined the room without finding anything that would give cause to suspicion. After Mrs. Aber had seated those present (eighteen persons) she then explained the different methods of returning spirits, such as materialization, etherization, personation, etc. She then joined hands with the sitters, and while we were singing the curtains parted and a form appeared, claiming to be Odessa, the Hindoo, after which the medium retired into the cabinet.

I will not attempt to give minute particulars of each of the different forms of spirits that appeared, some of whom came into the room to the persons they desired, as it would take too much of your valuable space, but content myself with mentioning only a few. One little girl presented herself with a bright star on her breast, and said she was called Love Star in her spirit home. After a joyful recognition, her mother stated that at a private sitting with one of the clairvoyants on the grounds a few days before, the little one was described as wearing a bright star, and said she was called Love Star. When one was called to the opening in the cabinet at the request of the spirit then showing itself, he or she went forward and took a seat on a camp stool in front of the opening, and you could hear the spirits in most cases talk with their earth friends with endearing words and affection, and they would manifest great joy in being able to come back and be recognized. I think no spirit appeared at the opening desiring recognition was disappointed. I was called to the cabinet by an aged lady who claimed to be an aunt (77 years old) who passed away from my home about seventeen months ago, and she manifested her joy at being able to present herself to me. After she retired a niece appeared, who has been in spirit life over twenty-five years, who did not believe in spirit-return when here. She said that now she knew it was true, and gave me words of encouragement and good cheer. Some of the forms dematerialized in the opening of the cabinet, and some came in brilliantly illuminated garments, one of whom claimed to be Hypatia, an Egyptian, who was brutally murdered some 1,350 years ago, mention of whom it was said by the manager might be found in some of the encyclopedias, also an Indian chief called Gray Eagle, and a large, powerful Hindoo, who the manager stated had lifted a heavy piano over four feet from the floor.

The next evening I attended another of her seances, and after the formulas of the preceding evening and while we were singing, the medium still in the circle with us, the curtains parted and Odessa, the Hindoo, came out in the opening in illuminated garments, and after a formal greeting to the circle she dematerialized on the spot. The medium then retired into the cabinet and almost immediately the curtains parted and out came Hypatia, followed by the Indian Blue Water and Gray Eagle, each brightly illuminated. Hypatia then passed to the centre of the circle and greeted the sitters with a pleasant bow, then she drew from her garments in front what appeared to be a rug in beautiful and brilliant colors, like her garments and head-covering, which she spread on the floor and stood upon it, and after again greeting us all as at first she took up the rug and retired into the cabinet. Many spirits came to the opening, as on the preceding evening, for recognition, some of whom came with their first name on their head or breast in illuminated letters, and often when the spirits were presenting themselves we could hear the little cabinet control called Nelly, or Nelly Gray, urge them to go and show themselves at the opening. Two forms, claiming to be Phoebe and Alice Carey, came to the opening together, beautifully clothed in white. I was called to the opening and was greeted by my wife, who has been in spirit life over four years. She conversed with me a short time in her old endearing and affectionate manner, and said that the surroundings now unpleasant to me would soon be brighter, and all would be well, etc.

The next evening I attended another of her seances, and after the formulas of the preceding evening and while we were singing, the medium still in the circle with us, the curtains parted and Odessa, the Hindoo, came out in the opening in illuminated garments, and after a formal greeting to the circle she dematerialized on the spot. The medium then retired into the cabinet and almost immediately the curtains parted and out came Hypatia, followed by the Indian Blue Water and Gray Eagle, each brightly illuminated. Hypatia then passed to the centre of the circle and greeted the sitters with a pleasant bow, then she drew from her garments in front what appeared to be a rug in beautiful and brilliant colors, like her garments and head-covering, which she spread on the floor and stood upon it, and after again greeting us all as at first she took up the rug and retired into the cabinet. Many spirits came to the opening, as on the preceding evening, for recognition, some of whom came with their first name on their head or breast in illuminated letters, and often when the spirits were presenting themselves we could hear the little cabinet control called Nelly, or Nelly Gray, urge them to go and show themselves at the opening. Two forms, claiming to be Phoebe and Alice Carey, came to the opening together, beautifully clothed in white. I was called to the opening and was greeted by my wife, who has been in spirit life over four years. She conversed with me a short time in her old endearing and affectionate manner, and said that the surroundings now unpleasant to me would soon be brighter, and all would be well, etc.

Now word in regard to the light, which appeared to be regulated by the controls in the cabinet. When a spirit came out in illuminated garments the light would be turned down so low that I could not even see a piece of white paper held right before my eyes, which I repeatedly tried. After they retired the light would be turned up so that it would be light enough to tell the time by a watch. While I am not possibly able to affirm in the dim light in which I saw them that the spirits that presented themselves to me are the identical persons they claimed to be, yet I have not one ray of doubt in respect to their personality, as their size and make-up corresponded to them as I remembered them in this life. The first evening thirty-one forms appeared and the next thirty-four. Perhaps, Mr. Editor, I have been too prosy in my delineations, and if so, pardon me.

In a Chinese Sunday school in Oregon the contribution plate was passed to a young convert, who looked at the plate and inquired: "What is it?" "For the Lord," said the teacher. On the next Sunday the plate stopped again in front of him. "What is it?" he asked again, and once more he was told that the money was for the Lord. Thereupon a look of perplexity came over his face, which found expression in the inquiry: "Lord all time bloke?" — *Cincinnati Enquirer.*

Written for the LIGHT OF TRUTH

AN INTERESTING EXPERIENCE.

FRANCIS J. LIPPITT.

At a sitting on August 8th at Onset, Mass., with F. C. Algetton, the slate writer, I brought with me two of his own slates on which I had received at a previous sitting conclusive proofs of spirit identity, but from which I had expunged the writings. On the margins of these slates I had written, in ink, "Onset, August 31, F. C. Algetton." The medium expressed the opinion (whether a correct one or not, it is immaterial) that my writing on them had abstracted from the slates all of his own magnetism with which they had been charged, and that there was no chance of getting any spirit writing on them if the slates should be used. I told him I would take the responsibility, and insisted on their being used, for the reason that certain persons had asserted to me that his slates were all written upon beforehand, and adroitly changed during the sitting. The medium is an intensely excitable person, and it was not unnatural that my statement of this should have irritated him somewhat; and, though he afterwards consented to try the experiment, no writing came. At this point he was entranced, and I was addressed by a spirit who spoke with calmness and deliberation. In response to his inquiry I gave the name of the spirit from whom the communication had come on these slates at the previous sitting; which was that of a spirit who claims to have died A. D. 1127. He then said the writing would come on these slates on certain conditions; that I should simply say to inquirers that the present sitting was only begun, to be completed hereafter; that until that time no one should touch the slates but myself, and that I should sleep with them every night under my pillow; and that I should present them "to be touched" by the spirit whose name I had given him, at the first materialization seance at which she should appear. I said that that would be on the 10th ult., as I had engagements for other seances until then. The spirit then directed me to appear with the slates on the morning of the 11th.

With every one of these instructions I strictly complied; and at the materialization seance of the 10th ult. the spirit in question appeared, and at my request "touched" the slates which I then held in my hand unopened. Before stating the result of my sitting of the 11th I desire to state that at a certain materialization seance, held in evening of the day on which the experiment had failed, I asked my spirit daughter why she had failed to write on the slates according to her promise. Her answer was that she was there, and tried very hard to do so, but was prevented by "rough controls," who barred all access to the slates. Being asked if she knew the condition of the medium, she answered that "he was vexed about something." My opinion, founded on an experience of many years, is that the real cause of the failure was that the mental condition of the medium was such as to attract a class of spirits that would willingly interfere to prevent the success of the experiment.

According to the appointment, on the morning of the 11th ult., I appeared with the slates, which has remained unopened and untouched, except by myself and the female spirit that had appeared at the materialization seance, as before stated. The day was extremely hot, and the most oppressive of the season. Not a breath of air was stirring, and the atmosphere was saturated with moisture—the worst possible conditions, as is well known, for any kind of physical manifestations, and which augured ill for the success of the experiment.

After sitting for some time in the medium's seance room, in obedience to his impression, we removed into another room, taking the slates with us

Spirit Message Department

We have a number of mediums employed for this department who sit at stated seasons for spirit messages, specially intended for our readers, and taken down by an amanuensis. In justice to the spiritual mediums, and the cause we would be pleased to have these messages verified by those recognizing anything familiar in them.

Questions to be answered should be germane to Spiritualism, must concern one inquiry only, be impersonal, and have the name of the questioner attached. Information under these circumstances cheerfully given.

All communications concerning this department must be addressed to LIGHT OF TRUTH, or C. C. BROWNELL, Root 7, 206 Race Street, Cincinnati, O.

REPORT OF SEANCE.

QUESTIONS AND ANSWERS.

QUES.—[A. J. W., Iowa] If the spiritual body is clothed with a material substance after leaving the earth body, in what manner is it clothed the first time; or, how do spirits find themselves on awakening in spirit life?

ANS.—The spiritual body is not clothed with a material substance, but with fabrics made up of spiritual substances. It is clothed just as you clothe a new-born baby. But there are exceptions to this rule. One is among the lower tribes where even the mortals go unclothed, or where a being is too selfish or hateful to attract a sympathetic soul to his dying bedside—his transition. Such may have a few rags thrown to him, just as you would do to a poor miserable creature on the street, who is, however, too filthy or diseased to approach; for selfishness to a morbid degree, or prejudice bordering on fanaticism, in soul-disease, and affects the exterior covering—the spirit—just as syphilis, leprosy, or cancer does the physical body. As a diseased mortal lacks the power to earn a living and clothe himself accordingly, a diseased soul lacks the will power to clothe itself—to weave its own habiliments or create its needs. Those who are simply the victims of circumstances—not diseased by wilful or ignorant prejudice and selfishness—are cared for and treated as you do the sick. But in the spirit world some people are unspeakable. Only spirits of their own calibre, but on the upward tendency, and working out their own salvation through such reforms, can come within their sphere. But imagine a man of high mental calibre or force diseased with that low animalistic evil known as jealousy or malice—where will you find his counterpart reformed sufficiently to become his saviour? The higher a mortal aspires the worse it will be for him in spirit, if he has any actual negative qualification, as prejudice, envy, hatred, or self-sufficiency left when he lays off the mortal coil. Now, think of a proud senator or governor, debased by partisan hatred or bribery, running in rags, and unable to hide himself from the gaze of honest men. We meet with such cases every day. But on the other hand the more consistent one lives with the principles he preaches, or the aspirations felt, the more beautiful he will be clothed, and often fashioning itself to his form without any particular desire or wish on his part. This is due to the love-gifts made in earth life, or the sympathy extended others. You can not commit a sacrifice in earth life without it returning to you unasked in spirit life. Nor can you commit a wrong—if not righted before death—that does not come home to you in spirit. But, if you desire to be clothed here, have care that you do not rob others of their rights, their property, their love, or sympathy without giving an equivalent. And if you have any ambition to shine in spirit—we know many ladies have—feed and clothe the hungry and naked around you. Every sacrifice adds a silken hue to your garments; every tear shed in sympathy for a fellow being adds a precious stone to your decorations; every charitable thought adds an infusion of happiness into your being, and every passion overcome adds that much will power to your soul as an entity.

QUES.—[E. F. C.] To mitigate suffering a reformer, who did much good, resorted to the use of tobacco, though deplored the fact. Will he suffer in spirit life from the habit?

ANS.—It is not the use, but the misuse of an article of that kind that does the mischief. Whatever the physical body can absorb exclusively will not affect the spirit, thus there can be no suffering in the future from the indulgence or use. Tobacco is a drug plant, no different from other drugs. Opium serves its purposes at times. The gas used by dentists is the most dangerous or noxious of the three to a spirit when misused, or used beyond the physical want. But pain is to the body what heat is to the desert. As the latter can absorb much rain without running over, the body in pain can absorb more sedatives without injury to the spirit than on ordinary occasions. Persons who do hard work, or otherwise exercise their will, and are in a constantly positive state, throw out force from the body, and are also enabled to use tobacco without detriment to the spirit. For it has no opportunity of getting into the aura, and, consequently, will not be felt as an after-effect in the future. But delicate persons; those who are negative in disposition; those who have but limited will power or mental force would be tainted to the soul by the use of tobacco, opium, or ether, and feel dragged on in the next life, until worked off by time and suffering. All physical indulgences beyond nature's call, or the needs of material life have the same effect on the spirit. Excessive meat-eating is often worse than tobacco, for it not only develops a sensual aura, but generates microbes in the body and blood, which imparts an unpleasant odor to the aura in connection with its sensual condition, and makes the spirit man as much avoided as the carnivorous spirit animal. But for all that the use of tobacco is not to be encouraged as a pastime or pleasure. It is a filthy habit, physically considered, and an unhealthy one for sensitive or spiritually inclined people. It leads to indigestion and other troubles, and blessed is he who knows not of its seductive influence. It also drags on some to the extent as to make them lazy, and dulls the brain in its thinking propensities. It belongs to the animal man, and should be combated where the desire is strong until brought under control of the will. As an uncontrollable passion it is detrimental to the spirit, and like the fumes of drink and the effluvia of glutinous eating, it vitiates the aura to the extent of dragging on the spirit in the future life, and calling for continued indulgence until outgrown—just as other sensual passions affect the spirit, and have to be outgrown before it can rise to the spheres of purity and peace; and as self-love has to be overcome to free the spirit from earthly conditions and attractions.

QUES.—[L. M., Buffalo, N. Y.] Have any or all spirits in the body the power to leave the body (as dead) whenever they choose, or is there a higher power presiding over it?

ANS.—Spirits incarnate have no more power of leaving their body at will (except by arbitrary death) than a rose has of unfolding itself in the space of a minute; for death that comes in a natural way is an effect of spirit ripening, and this is a matter of growth through and by the aid of the law. In fact, it is law. There is no such a thing as a "higher power" presiding over it. All power is high that exists in connection with growth and development of life in the universe. But this does not preside over life any further than to unfold or ripen it in conformity with itself—perfecting it to a state of individuality in contradistinction with universal life. Any interference with this, of course, disturbs the plan of growth or development. Highly mediumistic persons may develop the faculty of going into a trance at will—which is often accompanied by a temporary withdrawal of the spirit from the body—but this is not death. If this is what you mean, there is a higher

spirit power presiding; for all mediums are cared for from the fact that they can be seen by most spirits as if they were spirits themselves, and thus attract spirits. When of good quality, or sensitive to suffering they obtain a guide. In the former case they become public workers. In the latter case it is a matter of sympathetic assistance, either given as a relative or solicited by such a one. Among this super sensitive class—rather to be denominated as patients than mediums—are many who have great opinions of themselves, believing, because they are sensitive, and happen to be in spirit communion, that they are special missionaries and need special attention from mortals. This makes them touchy, as it is called, and they either make themselves obnoxious to rational people, or ridiculous in public. Thus, no abnormal condition, that has to be assisted by oneself, is to be encouraged. Let all forms of mediumship come naturally. If you find yourself going into trance against your will or inclination, you need not fear evil consequences. Under these circumstances it is in harmony with natural law. But do not make any attempts at self-enchantment unless on special occasions and with a high motive in view, and only after you have been developed as a medium by law; i. e., naturally.

QUES.—[T. F. L., Lakeport, Cal.] Do spirits dispute or quarrel in the spirit realms?

ANS.—Yes, like Kilkenny cats sometimes. Do you suppose it is all serene in the spirit realms. Where there is chaos or discord there is disturbance, physically and mentally. Undeveloped spirits are analogous to undeveloped or chaotic matter. Not having been rounded out by freedom from their angry or sensual forces they grate against one another in comparison to their discords with nature or law. You will find the same in mortal life. It is only when those of this class curb their tempers that they rise above their undeveloped brethren and get into smoother waters. In mortal life you will find yourself seeking higher associates as you rise above your animal forces—anger, sensusism, and harshness. In spirit you drift naturally as in a stream or current, and find yourself in congenial company, often to your surprise and unexpected pleasure. In spirit natural law has a better hold on its creatures, and can reward them more readily, and also punish them, than in mortal life. But effects follow causes finally, however well protected a mortal may be at a time of committing a wrong, or however dark the outlook for prosperity at the time of engaging in good works or exercising sympathy and charity for the benefit of others. The sympathetic waft upward, or rather inward into the spiritual of nature, where the atmosphere is more peaceful, and where they find a natural protection from encroachment by quarrelsome or discordant spirits. The latter waft toward their kind, just as the selfish and arrogant do. All find a home according to their deserts and feelings towards others. The more love the higher, i. e., deeper into spirit or causation one penetrates; and the further one gets into the interior of nature the happier he is.

QUES.—[C. H. F., California] Are there any certain laws to assist and govern a person when developing for spiritual work?

ANS.—There are, but not subject to analysis through mortal channels. You can not understand the nature of laws beyond what you know of your own soul nature—your character. This is a bundle of laws or forces, twisted into all manner of shapes and forms; and if you can explain the nature, or the origin and tendency of one of your characteristics, you can elucidate one law, though a very simple one compared to those that brought you into existence, or that moulds your mediumship, or governs your ordinary life functions. Law is a thing which can not be taught in text-books. You may learn the effects of a law, as that of psychometry, and study of the various effects, but you can not understand the law per se. This is for the gods to comprehend—spirits of a higher order, and those of vast experience in the analysis of human character through the study of self. You can not understand anything of causation until you know yourself spiritually. Socrates came nearer to it than any man of ancient times. Plato understood the law of self control; but only through experience. Jesus, or the one whom the New Testament credits with so much spiritual power, was an extraordinary reader of human character. But he must have understood himself to be able to read others. That is the nearest we can interpret the understanding of law to you. "Man, know thyself."

SPIRIT MESSAGES.

Eliza Post.

I am here here this afternoon to voice a message to my loved ones who still linger upon the earth plane. I am glad to be able to communicate with you this afternoon. John is with me and desires to send his love to Elizabeth and Anna and his daughter Anna. We are all together. Your mother is also with me. Do not be uneasy about the future. Tell Lou it will not be long until we call her hence; she will never be any better on that side. There are many things which you can not understand which we will try to reveal to you from the spirit side of life. I am happy to be able to voice my love to you. John is well satisfied and hopes to be able to come and give you a communication himself before long. From Hamilton County, O.

Geo. W. White.

How strange that I should come here at this time; and yet not strange, for Major Crane is helping me. We desire to send this message to Geo. C. White, Hamilton, O., my son. The change which has come to him is distressing we know, for he scarcely knows what to do, but if he will follow out the impressions given him from the spirit side of life all will be well. I was not a Spiritualist. I knew nothing about it; I cared to know nothing about it. I was considered odd in my way, was positive in my disposition (too much so I fear, as I now review my life) but all will be well with George if he will resist temptation and do that which he knows to be right. Your father, Geo. W. White.

Arthur Harvey.

I want to send my love to my mamma and tell her papa and Sister Flora and Brother Walter and Cousin Emery are all so happy. Tell mamma not to worry, for we are with her, and Eddy and Charley. From their loving brother, Arthur Harvey to his beloved mother, Milisia Harvey, Wakefield, Mass.

Geo. Snow.

There is a spirit comes and would like to say, I am George Snow, of Bangor, Me., and just as lively as ever. I am with Dr. Babcock and we are having good times.

Geo. F. Ullrich.

I am so glad to feel that now I am stronger I will take this means of returning to my old home and hope my friends will not blame me for the way the affairs were left. I must say my Mollie was faithful to me, but now I realize my mind was affected for some time. Will some of the friends get word to Mollie, and say, "My wish has been gratified, for I met Susie and her mother. We are together, and both feel glad to know we were Spiritualists. I would like to talk to my friend Tonie. I always said I would come back. Send greetings to Fred and Mary. Remember me to friends as Geo. F. Ullrich, or as the friends knew me, Fred.

Sallie Henshaw Smith.

Of Cincinnati, sends greetings to mother, father, husband, and brother, and all the loved ones who linger in earth life. Oh, mother, I hear you express a desire ("O"), it came to me as a prayer that I might draw near and manifest in some way so that you could feel within your inmost soul that your beloved child was near you. I am with you every day. I draw close and many times lay my face against your own on the pillow at night time. I did not want to leave the earth. It was beautiful to me and I loved you all so well, but it is better so, for I realize that I could have never been of much good upon the earth place, for I was sick and knew that I should always be an invalid should I live. I have met many loved ones on the spirit side of life. My dear friend Noble and I walk through the beautiful gardens and listen to the loved music of the spheres on the spirit side of life. To my husband I would say I love you still; I draw close unto you day by day, and although you may travel in distant places my spirit follows on; and, mother, if this seems a contradiction, let me tell you there is no space to a spirit. We are here by your side this moment, in the next moment we can be far from you and again the next moment back, and so we travel to and fro through the spiritual realm of space, loving and trying to cheer and comfort those who linger below. Do not fear. Tell brother to investigate Spiritualism and be satisfied. Oh, how oftentimes I have listened to you. How oftentimes I have sat close beside you as you read the messages in the paper, longing and wishing. Kitty is with me; she also sends love and greetings to you. Good-bye. Your ever loving daughter Sallie.

Col. Boyd.

Wishes to be remembered by old acquaintances and friends, as well as relatives in Washington, D. C. This is the first time he sends a message through the paper, but as it is light of truth then he wants to let the light shine and show that he still lives on.

Abijah Mann.

Wishes this message to reach Judge Geo. Cothran, of Buffalo, N. Y., and wishes to say that he is interested in his health, and he will do all he can to aid him, and tell him not to worry. His mother, Amelia Cothran, is with him often.

James Cauldwell.

I am glad to be with you this afternoon, Mr. Chairman. It is not my first effort to communicate with my loved ones, although I have not been able to communicate directly unto them. I know they will receive this, for I know the paper will be sent to them by friends. Frank and I are together on the spirit side of life. I know we passed out suddenly and it was a great shock to those who loved us, but it is better so. I am satisfied. Georgiana also sends love to you. Your father. I am from Louisville, Ky.

Laura Cecelia Juhlien.

Of Washington, D. C., returns to bring greeting to her loved ones and to say that she is often at home, and tries to impress Aunt Flora. She is with her and is happy to find this way to return to home and loved ones.

Robert Martindale.

Well, well, I am here. How strange. I want this message sent to my wife. I have been near her all the time ever since my spirit left the body. I understand the change and understand that she is not so well satisfied as she hoped to be, but still she is not so lonely as she was. Accept my love and know that I will guard and guide you where ever you go. No place so far but I can find; no time so short but what I will find moments to impress you with my spirit thought. Your husband from Tippecanoe City, O.

David Ellsworth.

Good afternoon. I feel very grateful for the opportunity to send a message to my loved ones and the friends whom I held near and dear to my heart. I can not express the beauties and the glories of the life beyond. I understood something of this when in earth life, but nothing to be compared to what I know now. Oh, I am so happy, for I have found a home and loved ones where I can rest. Tell Scotty that all is well. I am from New York City.

John Christy.

I am perfectly happy and contented, for every thing is so bright and beautiful, so peaceful and calm, while the flowers are growing in such perfect beauty, and sending out their rich perfume. All burdens are put aside, and we can progress and unfold into that which brings peace and comfort. I am in hopes this communication will reach some one who knew me in earth life. I am from Wichita, Kan.

James Chase.

Good afternoon, dear friends. I am astonished to find myself here at this time, but in hopes of reaching the loved ones I came. I desire that they know that the father lives and loves them still. Sing often my favorite hymn, "He Leadeth Me," for he has led me in pastures green and through waters smooth and my soul rejoices and is exceedingly glad. Grand and beautiful is the spirit life. Be good and true and all will be well with you, my dearly beloved children, William, Gertie, and Alice. I am from Mason, Ind.

Elmy Snow.

I want to say to every one that I live; and to say that I am happy. I only wish that those who are in doubt could see the beauty and the glory of the higher life, and could understand it as it is, there would be no sad or aching hearts, but he would rejoice that there is a life beyond, where there is no pain or death. I am from Bangor, Me.

T. Eldridge.

How do you do. I am glad to have the opportunity to be here. I find spirit life far brighter than mortal life, it's a place of rest and peace and quietude. You can wander forth and gain strength and knowledge of what man ought to do; but we are not idle by any means. We are working to gather truths to lay at the feet of those in mortal life. I would like to have this reach my wife Sarah, my sons Edgar and Frankie. Tell them that Emmy is with me, and all the rest of the dear ones. I have met George and Florence and Walter. Love to Milissa. Oh, I am happy, so happy. Love to all friends who knew me in earth life, and God bless this noble truth along life's pathway. Thadious Eldridge, Norton, Mass.

VERIFICATIONS.

(To the Editor of the LIGHT OF TRUTH.)

In the LIGHT OF TRUTH of September 21 is a message from our dear little angel girl, Anna. Oh, how readily we recognize in it every word, as being from her. We also realize her in our home, as also Uncle Mike, Aunt Polly, Professor Fox Tail, and Setting Sun. To Prof. Bliss and the guides we send our united love, and ask for their daily presence and impressions for the future. We are convinced of the good influences. Hoping to hear from them often, we are lovingly and ever-remembering PA and HANNAH WARWICK.

Written for the LIGHT OF TRUTH.

Evening Vision.

CONNA MAY MORRIS.

A canopy of palest blue;
With wingless clouds of grey;
A silvery moon, with smiling face,
Among the stars did stray.
The western horizon—a sea
Of dark, dense blue, where sailed
Strange phantom ships, of curious art,
And beauteous banners trailed.
A mountain rose, just out beyond,
With grand, imposing grace,
Whose cliffs a stately castle strong
Held there in firm embrace.
But cunning craftsmen drew a veil
Of royal purple hue
O'er the beauty of the scene,
And shut it out from view.
But long I gazed and dwelt upon
That painting of the sky—
Of the unseen artist's magic touch—
Of the future—by and by—
And wondered if I caught a glimpse
Of the ever-ebbing tide—
That home of souls immortal,
Beyond the great divide.

Our Relation to the Spiritual World.

Our responsible relations with the spiritual world begin with the dawn of consciousness. If we permit our animal propensities to predominate and stifle our aspirations for "the good, the beautiful, and the true," we will gravitate to the lowest level of those who are living animal, sensual lives, and will attract earth-bound spirits, who are ever ready to seize upon every opportunity to gratify their earthly propensities through those who are on their own plane of animality in this life. To deny the possibility of obsession by spirits who pass from this life in an unprogressed and depraved condition, is equivalent to the denial of the existence of the laws of attraction and affinity, or the assumption that guards are placed at the golden gates to prevent the passage earthward of all who have not attained to elevated spiritual conditions. A spirit may be intelligent or cultured intellectually, and yet morally depraved—using its powers to psychologize and degrade susceptible but weak natures, through whom to gratify its sensual desires. Reason teaches us that such a spirit, on casting off the earthly body, passes through no marvelous moral cleansing in the process, but begins the next life on precisely the same plane he occupied in this world. The wires which are used to transmit messages of peace and love, can also be used to convey dire tidings of woe, and the same is the case with spirit mediums. Water runs down hill, whether clear or foul; and the fire which gives us cheer may be a very fiend of destruction if not carefully guarded. Ignorance or denial of their existence will not affect or prevent the operation of natural laws; hence the wisdom of studying the laws of the country in which we must make our abode.

Such are some of the instructive lessons found in Albert Morton's "Psychic Studies," a book advertised in our price-list on seventh page.

The Golden Rule.

A dairyman who occasionally watered his milk, and who was also a deacon of a country church, laid great stress upon the Golden Rule whenever the preacher's absence demanded his services.

One day a doctor's prescription called for an ounce of pure brandy, which was to be obtained at the druggist.

Being for the dairyman, the druggist watered the brandy about fifty per cent. Not having the desired effect on the patient, the prescription was renewed. Failing again, it was repeated at twenty-five cents an ounce, much to the chagrin of the dairyman.

Upon the fourth day the physician determined to administer the "drug" himself. When handed the phial containing the brandy, he held it to the light, then tasted it.

"Why," said he,

Entered the Post Office at Cincinnati, O., as Second-Class Matter.
THE LIGHT OF TRUTH,
 Published every Saturday by
C. C. STOWELL,
 Room 7, 206 Race St., Cincinnati, Ohio.

Terms of Subscription.

This *Light of Truth* will be furnished until further notice at the following rates, invariably in advance:
 One year - \$1.00
 One year, with a copy to the one getting up the Club - \$1.00
 One year, on trial - \$1.00
 Three months on trial - \$1.00
 Single copies - 10 cents

REMITTANCES.

Remit by Postoffice Money Order, Registered Letter, or Draft on Cincinnati or New York. It costs ten or fifteen cents to get drafts cashed on local banks, so do not send them. Postage stamps should be received in payment of subscriptions. Direct all letters to C. C. Stowell, 206 Race Street, Cincinnati, Ohio.

CINCINNATI, - SATURDAY, SEPTEMBER 16, 1893.

The *Light of Truth* cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.

We desire to notify as promptly as they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of action.

When the postoffice address of *THE LIGHT OF TRUTH* subscribers is to be changed, our patrons should give us two weeks' previous notice, and not one at the time the change is to be made, as it is difficult to insure prompt insertion.

Notice of publication meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as *THE LIGHT OF TRUTH* goes to press every Wednesday.

Rejected Mass will not be returned without postage accompanying the same—not preserved—and thirty days after receipt.

TABLE OF CONTENTS.

First Page.	Fourth Page.
Psychical Science Congress, Abbie J. Adams.	Editorial.
Phenomena at Lily Dale, B. B. Hill.	News from Correspondents.
Prospects of Mental Home and Institute of Liberal Mo.	Sixth Page.
Second Page.	Correspondence.
Biographical sketch of Wm. Denison, H. T. Tuttle.	Mediums and Lecturers.
Materialization and Tests, Samuel S. T. Stetman.	Seventh Page.
An Interesting Experience, Franklin C. Lippitt.	My Early Experience in Spiritualism.
Blind Tom.	Mrs. A. B. Severance.
Third Page.	God's Judgment.
Spiritual Message Department—Our Free Circle—Report of Seances.	Purgatory.
Verifications.	Pontius Pilate.
Miscellaneous.	List of Spiritual Books for Sale at this Office.
	Eighth Page.
	Locals and Personals.
	News from Correspondents.

"He's true to God who's true to man; wherever wrong is done,
 To the humblest and the weakest, 'neath the all-holding sun,
 That wrong is also done to us; and they are slaves most base,
 Whose love of right is for themselves, and not for all their race."

JAMES RUSSELL LOWELL.

TO THE SPIRITUALISTS OF AMERICA.

The financial panic is over and business is rapidly resuming its normal condition, therefore, you as well as ourselves, are ready to take up the work that may be daily assigned to us.

From all sides comes the cry to go on with the proposed plan of publishing good and cheap literature. One says: "I am confident that such books as you propose to publish, with attractive and catchy titles, could soon be sold on every railway train." Another adds: "The Churches owe more to their publications than any other evangelizing influence. I am one of two hundred and fifty to take your proposed issue of bonds." A multitude of letters insisting that "the time is ripe for the establishing of a Spiritualist publishing house,"

To all we say nothing shall deter us from sending broadcast into the world the best and cheapest literature that our cause can produce. Our plans are matured. Every Spiritualist who can, during the coming year, subscribe for one of our bonds shall never regret the humble part he took in the inauguration of this great work. Your interest will be promptly paid and the principal returned when due. Your children in the coming generation will point with pride to the ancestor who was instrumental in establishing this educational force in the land. You can subscribe for a bond any time and pay for the same in twelve monthly installments, commencing January 1, 1894. If at any time you should change your mind or find it impossible to pay your subscription, we stand ready to return the money and receive back the bond. Correspondence is solicited.

NATIONAL CONVENTION OF SPIRITUALISTS

A number of abortive attempts have been made to organize the Spiritualists of the United States into an organization of a national character. On September 27th, 28th, and 29th, at No. 77 Thirty-first Street, Chicago, another effort will be made. Washington is the place from whence the call came; a beautiful city whose permanent population is made up of those who have succeeded in business, in politics, or intellectual pursuits, and gone to Washington to be at the center of gravity in our system of government. Here, above all other places, is where Spiritualism should be at its best. Thanks to such staunch co-workers as M. C. Elson, Theo. J. Mayer, O. W. Humphrey, Henry Steinberg, and Robert A. Dimmick, we find a strong organization steadily recruiting its membership from those who in time will make themselves felt throughout the nation.

There can be no objection to the resident Spiritualists of Washington taking the initiatory steps in a national organization. Among the striking characteristics of our countrymen is the tendency to form themselves into associations, corporations, and organizations for joint effort. One of the most careful observers of our career says: "To this trait more than any other was due our successful war with the mother country, and the subsequent rapid growth as a nation."

The town meetings of New England were the first schools, later, when it came to erecting churches, public works, the arteries and thoroughfares of trade, the Americans quickly held public meetings, formed organizations, and went forward with public works. Every citizen had become accustomed to forming himself into a single body, with everyone present capable of acting as presiding officer. In Europe when it came to constructing a bridge, or do anything of a general character, the people were helpless. They were not versed in public business, could not organize a meeting, knew nothing of presiding and directing its movements. In America this genius for public business spread and ramified into all moral, social, and commercial affairs. Just why Spiritualists have failed to display this national trait is difficult to define.

True spirit return is the basic principle, and thrives best in the home without the presence of others. Therefore the modest, unassuming Spiritualist rests content, knowing that organized, or not organized, Spiritualism will invade the homes of coming generations. But let us see how his retiring manner may cause hardships to others who are actively engaged in spreading the knowledge of this beautiful truth. The majority of Spiritualists were first attracted to study its phenomena upon the loss of some dear one, hunted out a medium, and soon knew that the dear one had only changed its garb. With more light and knowledge he may have turned to its philosophy and over-looked the daily hardships of the media, whom in his grief he first sought out. If Spiritualists desire to preserve this corner-stone to their structure they must organize. Organize now! To morrow may be too late! Mark the prediction. The coming Winter

will find the legislators of every State in this Union with hands turned against your instruments. When that hour comes do not console yourself that the little handful of Spiritualist journals can hold that onslaught at bay. When the real conflict comes *editorials, petitions, seeing a member or persuading a governor* will not avail. You must be ready to fight fire with fire.

Spiritualists should organize to *compel* respect for themselves and their mediums. When the latter are arrested, as in the future they are certain to be, the national organization should carefully examine the case, and if the medium is deserving fight the persecutors to a standstill. Its executive committee should be clothed with unlimited power, for in execution there is nothing like centralization. Spiritualists of the United States should look matters in the face and be prepared to give liberally to the national fund when called on. Let all attend who can, go determined to make an organization through which every wronged medium will be assisted to make a fight to a finish, and all Spiritualists be enabled to stand as one man against vicious legislation.

"JUDGE NOT YE BE NOT JUDGED."

The Rev. Johnson Meyers, of this city, recently preached a sermon on Spiritualism, in which he acknowledged having attended a seance, but was ashamed of it, and now denounces Spiritualism as an abomination which should be stamped out of the body politic.

If it had not been for the Spiritualism of the Bible Mr. Meyers would not now be in a Church pulpit preaching the gospel which is all Spiritualism. Take the latter out of the Bible, and what is left? This same Bible prophesied a revival of spiritual gifts and miracles. Why does not the reverend gentleman take cognizance of this? Or does he disbelieve part or the whole of the Bible? If he does he has no spiritual right in the pulpit, and should vacate in consistency with his faith.

But, like many others, Mr. Meyers most probably does not understand the cause of Spiritualism, nor the effects aimed at. If he would take the trouble to read what his fellow preachers, Reverends M. J. Savage, T. Ernest Allen, Howard MacQuerry, Henry Frank, Samuel Watson, Hopps Page, Dr. W. C. Winslow, R. Heber Newell, J. H. McCall, Rabbi Solomon Schindler, and others say in testimony of Mode N. Spiritualism, he would probably not call it an abomination. Or read what those gentlemen, forming the recent Psychical Congress, said about it, he would think he had made a mistake in his utterances.

We would additionally refer Mr. Meyers to the testimony of some of the following leading minds for further reflection:

Prof. Oliver J. Lodge, F. R. S. S., Prof. Elliott Coues of the Smithsonian Institute, Prof. and Mrs. Sidgwick, F. W. H. Meyers, M. A., Editor B. F. Underwood, Judge A. H. Dailey, Prof. W. T. Barrett, F. R. S. E., Mrs. M. Pool, Prof. A. Alexander, Prof. E. D. Cope, Dr. Smith Baker, Wm. Lloyd Garrison, Dr. George Finzi, Miss Abby Judson, Bulwer Lytton, Mrs. Sara A. Underwood, Alfred Russell Wallace, F. R. S., Wm. Crookes, F. R. S., F. Varley, electrician, Professors Robert Hare and Robert Dale Owen, Judge Edmunds, Dr. J. M. Peebles, F. Podmore, M. A., Florence Marryatt, Wm. Denton, Dr. J. R. Buchanan, Dr. M. L. Holbrook, Baron DuPre, Astronomer Flammarion, Editor Wm. T. Stead of *Review of Reviews*, Dr. Flower of *The Arena*, Dr. Robertson of the *Journal of Medical Science*, the German University professors Zellner, Ulrich, Fechner, and Fichte, and a host of other prominent men and women mentioned in previous issues of this paper.

May Mr. Meyers be enlightened for his own good. Spiritualism can not be harmed by his denunciations. It will continue to live as a law of the universe, and the time will come when such opposers will wish they had been more charitable, and consistent with their own Church doctrines instead of denying or refusing to accept the truth.

ONE OF THE CAUSES OF POVERTY.

When we see in almost every village and at every central "four corners" in the land two or three churches, where one will accommodate all the people, we wonder at the wasteful extravagance which would be tolerated nowhere else except in religious matters, in which feelings only are consulted. The most unessential difference of doctrines is sufficient for the establishment of a Church. Where one Church might be well supported two or three exist at a dying rate. The tax is heavy, the waste of energy great, and the result most unsatisfactory. Millions on millions of dollars go to support these half alive Churches, and by persistent begging of the sisters, the buildings have a decayed appearance for want of paint, and the salaries of the ministers are beggarly, although more than the members can afford.

Such towns may aptly be called "Church ridden," for all their spare energy and cash are absorbed and effectually destroyed without any visible return.

A Canadian editor makes a fair hit when he charges this waste as being the cause of want of prosperity in many places. He says:

"What we want to say is that if the money that is being wasted upon an over supply of Churches in certain towns of this country were turned into a channel that would build up industries that are now lacking, this great Dominion would very soon see an era of prosperity such as has not yet visited her. This is a sweeping statement. But when you take a few hundred thousand dollars that are being wrongly used and put them to a purpose where they will be accomplishing something, and do the same thing with an amount of energy that is being fruitlessly instead of fruitfully employed it is wonderful what may be accomplished. That, in our town, we have too many churches is not disputed by any person who does anything to support them. That money is being almost criminally wasted by keeping up so many Church organizations will scarcely be questioned. That the town would be much more prosperous with less Churches to support will be almost universally admitted. This is a free country, however, and if we wish to make ourselves poor we have a perfect legal right to do so.

This is a square hit from the shoulder, and when we think of the vast sums squandered in this manner, we may safely write it down as one of the causes of poverty and hard times.

ORGANIZE!

While Spiritualists are pretty well organized in communities, and in harmony concerning the main cause of their philosophy or religion, they still lack a national organization. It is proposed, however, to make an attempt at such a consolidation, as will be seen by a call from Washington, D. C., in another column. We trust the results will be efficacious and of lasting benefit. No better opportunity has ever been offered, and no better reason for co-operation than now exists could be awakened. Opposition is the life of trade. Let it be the life of Spiritualism. Societies which have not yet appointed their delegates would better do so at once. The convention convenes on the 27th, 28th, and 29th of September at Chicago, and it is to be hoped that the delegation will be large, and appear on time for business. In unity there is strength.

Now is the time for municipalities like New York and Chicago, where myriads of idle men roam the streets, to inaugurate a system of road betterments on scientific principles, thus bringing their suburbs into line with the cities, and give employment to the idle.

MONEY.

Money represents wealth. It has no intrinsic value apart from that which it represents. A gold yard-stick or a silver bushel measure will measure no more cloth or grain than one made of punk or straw. The dollar is in the productions of labor. To obviate the cumbersome handling of articles in barter money was introduced to represent a certain unit of value in the commodities of production, and as a convenience of exchange in those commodities. The dollar is that unit, and there should be as many units and mediums of exchange as the sum total contains. In other words, the volume of currency should be limited only to the security it represents, and its representation bear the stamp of the people's government, and made legal tender for all debts. The metal or paper upon which the stamp of authority is placed should be immaterial in the transactions of business as the substance with which a yard stick is made has to do with the work it performs. Add to this the imprisonment of any man or set of men who should corner the dollar and hinder it from circulation, would soon settle the problem of finance.

It requires very few observations and very little reason to puncture the astute theories of the gold bugs, and show where the responsibility for the grievous condition now confronting the country lies. No counterfeiter that ever forged the people's money was ever half the criminal that the robbers are who now control the people's money by controlling the people's wages. This line of slavery was inaugurated when negro slavery was abolished. What is to be the outcome and whither are we drifting?

HON. A. C. LADD.

The brother whose name graces the head of this notice, we are sorry to say, has left this world for another—a better one. Yet we should not be sorry, as it implies selfishness. We simply miss his material presence and his physical usefulness, and for that we would grieve. Let us rather rejoice, as we know this brother would say, were he here in the mortal and could speak for himself. It was in his nature to view death in this light. We believe, therefore, that he is happy in the beyond. His whole aim of life was for a future reward, not for material gain or worldly praise. He spent thousands to foster the cause he loved. His heart overflowed with sympathy for the stricken. He was a gentleman to the core, and always ready to serve his friends in need. The South loses a valuable exponent of Spiritualism, and the *LIGHT OF TRUTH* an honored co-worker. Peace be to a good soul.

The *New York Herald* of September 3d prints an interview with Judge A. H. Dailey on Spiritualism, which is exceedingly interesting reading. The judge is terse and to the point in expressing his views, and no one can easily be led astray on the fundamental principles of Spiritualism who will pay heed to Judge Dailey's definition of it.

Incalculable good will come of this and similar expositions of the subject in the secular press, and it augurs well for the perspicacity of the newspapers when they recognize the demand for news of this character. It only indicates the far-reaching influence which the benevolent gospel of love and justice is exerting upon mankind. Conceding all that may be charged against Spiritualism by reason of the monumental frauds and insufferable Pecksniffs who find cover under its name, there is sufficient basis, data, and experience to warrant the deepest probing into its claims by any or all of the world's intellectual acumen. It has in the past and will in the future stand the test of all fair investigation.

EFFORTS to relieve the unemployed in Chicago are being made, and the makeshifts offered are as futile as they are honorable. The drainage canal works is asked to be thrown open so as to give employment to as many as can be accommodated under the available money, and the city take charge of the matter instead of farming it out to contractors. This is a laudable scheme, and will afford relief temporarily, but what of the future?

If events crowding on one another every day portend anything the shadow they cast darkens the pathway of the laboring classes. A lauded aristocracy and pauper contingency can exist only where the centralization of power becomes vested in a monarchical form of government, and our country being the richest on the globe must inevitably produce the richest and most powerful aristocracy, as it must produce the most degraded poverty and servitude if the present social and industrial economy is continued to its legitimate conclusion.

THE Christian Church is based on spiritual phenomena. To deny them is to undermine the only hope of immortality. Infidelity is one of the results of their absence. Modern Spiritualism offers a restoration of faith through facts. Christianity will die if it does not accept Spiritualism, and orthodox preachers will be without an avocation. The *Christian World of England* says the spiritual phenomena of day "are legitimate subjects of investigation, but one for trained minds only to deal with." Superficial investigators are therefore not wanted. One seance is not enough to form any judgment of this vast philosophy. "Seek, and thou shalt find," but seek consistently and in a spirit of love and charity; for God is love, and can only reach those who lift up their hearts to him in true faith of receiving the truth.

THE watered stock on railroads, telegraphs, mills, etc., in the country amounts to thirteen billions of dollars. Labor pays for all this, and yet there are more than a million able mechanics and artisans tramping the country or hived up in the cities looking for work. If the government would build one railroad from the Atlantic seaboard to the Pacific Coast, reduce freight rates to a minimum, and charge one cent a mile for passenger fare, these billions which represent nothing but the dishonor and crime of those who push them on the industries of the country, would melt like fog in a morning sunlight. When the people get ready to take care of their own affairs instead of paying money sharks and political harlots for robbing them there will be a different and better state of affairs in this country, and not before.

THE *R. P. Journal* says concerning the recent Psychical Science Congress in Chicago: "All the great dailies of Chicago and other papers throughout the country gave fair reports of the proceedings." * * * The editorial attitude of the press was not merely respectful, but friendly and sympathetic. * * * The opposition of a few years ago when psychical phenomena was mentioned, was entirely absent. A new mood has come over the press, fairly representing the intelligent sentiment of the country." We can not conceive why it should not be so elsewhere as well, unless the press of other large cities are comparatively in the same mental darkness that the Church was when it denied the truth demonstrated by Galileo.

THE principle of arbitration has again manifested its beneficent character in the Behring Sea fisheries dispute. While the United States government has lost some of its points in the dispute a peaceful settlement has been effected, and the rights of each nation duly recognized and perpetuated. That which a century ago would have precipitated war has by and through arbitration been settled amicably and with honor to all concerned.

National Delegate Convention of Spiritualists.

At Chicago, Ill., September 27, 28, 29.

All societies throughout the United States are invited to select delegates to the convention as above stated, for the purpose of forming a permanent national association with annual conventions for the consideration of the best interests of Spiritualists and the formation of an executive committee. All subjects of vital interest to Spiritualists will be practically considered and a means adopted for a more rapid progress, as well as to prevent imposition by legislation.

A large number of delegates have already been selected and notice is being daily received of representatives being appointed to this convention which promises to be the most important in the history of Spiritualism.

Every society should be present by delegate authority to participate in the important deliberations and decisions which will naturally arise.

All officers of societies who have not received the call from the corresponding secretary, should write to him at once.

MILAN C. EDSON.

THEO. J. MAVER.

O. W. HUMPHREY.

HENRY STEINBERG.

ROBERT A. DIMMICK.

ROBERT A. DIMMICK, Corr. Sec'y.</p

News from Correspondents

Lake Brady, O.

The last week of camp life has been one of unusual quiet. Cold and wet weather had interfered somewhat with social intercourse, and lessened the attendance at the meetings. Many of the campers could not stand roughing it through such weather, and left for their more comfortable homes. About one-third of the tents are now vacant. This has certainly been a successful year for our Summer camps, and Lake Brady has kept pace with the rest. Though our long session of nine weeks was something of an experiment, interest has continued to increase throughout. We regret lack of space has forbidden us reporting more of the phenomena occurring on the grounds, for though to true Spiritualists, and those who study cause rather than effect, thus cultivating intellectual knowledge, it is not needed, still it is a powerful breaking blow to the mass of humanity, when it can be brought to bear upon them. For instance, Wm. Bullock, a lake engineer living in Cleveland, came down to camp for a few days, recreation, and in the absence of other entertainments, he visited Harry Archer's materializing seance "to see the show," when Belle Wilson, the spirit lace maker, came forward, he presented his handkerchief for her manipulation, and in a few seconds she had it transformed into a lace bed spread, fine as a cob-web.

This was duly passed around for inspection; then with his jack-knife she severed a piece from the corner and returned the lace to its former condition, that of a white cambric handkerchief. This she returned to him, but a piece was gone from its corner. At another seance the same process was repeated with his silk handkerchief. He asked permission to keep all who come to Mt. Pleasant Park.

Professor J. S. Loveland, of Summerland, Cal., was re-elected to fill the president's chair for the eighth consecutive year.

The lace-maker afterwards called the writer to the cabinet and identified herself as an old college friend, giving reminiscences of school life. The two pieces of lace Mr. Bullock secured we afterwards examined under a microscope and found the mesh as perfect as that of the original fabric.

Mrs. Richmond and Mr. Colville arrived on Tuesday to close the week's course of lectures and also the camp. Mrs. Richmond's lecture Tuesday afternoon was one of the best we ever heard her give. It was in answer to the questions, "What do the signs of the times indicate to spirit life; what will be the ultimate fate of the nation?" This practical subject pertaining to earth life brought out much of the cause of our present financial strait, but the weakness of our present government was traced back to its very beginning in the injustice practiced against the Indians, the nurturing of slavery in a so-called free country, and its present condition of wage slavery.

The false basis of our economics, giving lavishly to the rich and withholding from the poor, burdening with taxation through our rental system the ninety and nine that one may live in luxury. All these things are evils, the very nature of which is to destroy themselves and that to which they are allied; and unless speedily eliminated our government will be a tinge of the past. But instead of a worse form of government than a republic a better must be built upon its ashes.

Mr. Colville's lectures embraced various subjects chosen from the audience, following his peculiar line of metaphysical thought, denies the existence of evil as an entity, a reality, he declares the tendency of human nature is to do right rather than wrong. The only question being what is right: a proper understanding of this would bring harmony out of discord, good out of seeming evil.

The speaker gave a lucid explanation of the various phenomena produced through spirit manifestations, in answer to a question regarding independent slate-writing. The substance which goes to make up visible things is all in solution in the atmosphere. Spirit chemists or alchemists are able to condense these invisible atoms until they become visible, calling together by some simple but occult law of nature, those particles which go to make up the object they want to produce. These particles separate, dematerialize if the force holding them is withdrawn. There is a law of attraction but not of repulsion, the latter being simply lack of attracting power, this applies to persons as well as things. People should not rush pell-mell together or be forced to live in each other's atmospheres, who have no attractions for each other.

Mrs. Anna Orvis, of Chicago, aside from her lecture engagement, has rendered some beautiful solos. Her sweet, clear voice has added much to the musical program during her brief stay among us.

John Slater, the test medium, of Mt. Pleasant Camp, is with us for a day or two.

The hotel, cottages, and tents still occupied, are all packed with visitors for the closing of the camp.

MRS. MINER MCCASLIN.

THE CLOSE.

Sunday, September 31, was a perfect day, bringing a large crowd from Cleveland, Alliance, Akron, and other points, making the attendance on the grounds over three thousand. The exercises proved a glorious finish to the successful opening of a sixty-three-day camp-meeting. Mrs. Cora L. V. Richmond, W. J. Colville, Mrs. Anna Orvis, Frank T. Ripley, Harry W. Archer, and Mrs. Eise participating in the exercises. The day before (Saturday 23) was a gala day. Humphrey's Great Western Band, of Akron, filled the spacious grounds with sweet music. At night the entire camp was illuminated with Chinese lanterns. A very successful balloon ascension was made. Fireworks lit up the camp with colored lights. The large pavilion was filled with merry dancers, and the annual banquet at the hotel was gotten up in Landlord Kane's best style and highly enjoyed by those present. Captain Lee, the president, Dr. J. C. Street, the chairman, and Mr. Stoffel, the superintendent, the most active workers, all gave a sign of relief as the meeting of 1893 was closed with a benediction pronounced by Mrs. Cora L. V. Richmond. The annual election of officers takes place at Lake Brady on Saturday, September 16th.

THOMAS LEES.

Mt. Pleasant Park.

When your correspondent, Mr. H. M. Robinson, left us, he requested that I should send occasional jottings from Mount Pleasant Park Camp meeting to you for publication. Accordingly I submit the following:

I believe the items of interest for the first two weeks of this meeting have been reported at length, so I will mention briefly the doings of the last two weeks.

A very able corps of lecturers were provided by the association from first to last. The talent employed was varied, as well as able, that comparison would be unjust. Each so completely filled his or her own place in the platform work, and represented his or her own especial phase so perfectly, and the variety being so instructive, harmonious, and covered so wide a range of thought and usefulness that the absence of any one would have left the work incomplete.

Mrs. Anna Orvis, of Chicago, occupied the platform the first week; Mrs. Adah Sheehan, the second; Helen Stuart Richards, of Paoliadale, the third; and Willard J. Hull, of Buffalo, N. Y.,—with Edgar W. Emerson as test medium—made a powerful team for the fourth and last week, drawing very large audiences.

From first to last the conferences were well attended, and the interest became intensified as the end approached. The subjects handled were questions of unusual depth, and were discussed with marked ability by the rank and file in a free-for-all spirit of harmony and brotherly love that made telling impressions on the heads and hearts of the people.

There are nearly one hundred tents and about thirty cottages on these grounds, which were all filled to their utmost capacity by campers, averaging about five hundred for regular attendance. Besides this transients often crowded the hotel to overflowing.

The conveniences of this camp are the most satisfactory I have ever met anywhere. Marked improvements are being planned for a larger attendance next year.

Sunday, August 27th, the closing day of the meeting, was in many respects a big day. Children's Lyceum at 9 a. m. wound up with a treat of fresh home-made candies, very excellent, indeed, and fully appreciated by the little folks, as well as by some of larger growth.

At 10 a. m. five persons were ordained to preach the gospel of Spiritualism, as follows: Mrs. Lillian L. Wood, Topeka, Kan.; Mrs. Virginia Rowe, Jackson, Mich.; Mrs. H. P. Harvey, Maquoketa, Iowa; Dr. J. M. Temple, San Francisco, Cal.; and Edgar W. Emerson, Manchester, N. H. Professor Loveland's charge to them was beautiful and impressive.

At 10:30 Mrs. Wood addressed the audience on "The thought is behind the deed." She gave love as the lever of power, and made some fine points in her discourse. She is an earnest little lady, and will make herself felt for the right.

At 2 p. m. Willard J. Hull gave one of his masterly efforts, long to be remembered.

At 4 p. m. the pavilion (80x100 feet in size) was densely packed by auditors to listen to tests by Edgar W. Emerson. Many skeptics were convinced of the immortality and presence of their departed friends by the incontrovertible evidence given.

At 5 p. m. the bell called the people into the pavilion for the closing exercises of the meeting. Short speeches were made by the speakers and workers present. Secretary Will C. Hodge read the closing poem in a very forcible and feeling manner. The spiritual influences were so marked that everybody seemed happy, and the session of 1893 closed as enthusiastically as an old-fashioned Methodist Camp meeting might have done.

Those lecturers and mediums who came here after visiting several other camps, all agree that Mt. Pleasant was in many respects the banner meeting of the season.

It will be very gratifying to those who have known of the litigation that has been pending, and in which the Mississippi Valley Spiritualist Association were the defendants, that the case has been decided by the court in favor of the association. This decision removes the only barrier that has existed to the successful advancement in many ways for Mt. Pleasant Park.

Prominent among the other mediums, who contributed much to the interest of the meeting, were Mrs. Mull, 13rd Drake, Dr. J. M. Temple, C. E. Winsor, John Johnson, Mrs. W. L. Thompson, Mrs. Aspinwall, S. F. White, Mr. and Mrs. John Lindsay, and a host of others. But deserving especial mention for her tireless devotion to duty, is Mrs. O. A. Blodgett, of Davenport, Iowa, who is an excellent trance, test, and independent slate writing medium, and is also a member of the official board and Ladies' Union. To her and her efficient aids is largely due the many comforts that were enjoyed by all who come to Mt. Pleasant Park.

Professor J. S. Loveland, of Summerland, Cal., was re-elected to fill the president's chair for the eighth consecutive year.

The officials claim that for solid, good work accomplished that this year's meeting has eclipsed for results any of its ten predecessors.

The association tendered a vote of thanks to Mrs. Barrington for an original poem.

An Inspired Invention.

For more information, see the *Light of Truth*, page 5, \$100.00. To First Investors Great Inducements.

The Zachos Stenotype

is a light portable instrument capable of repeating in print 20 words a minute. It is practically noiseless and can be used anywhere. It will print readily on stenographers' reports and others at \$1.00 per week. Many reporters, shorthand typewriters and business men have adopted it. It is a safe investment and signed by the endorsement most quoted.

We have examined the stenotype invented by Professor Zachos and find it a very ingenious and yet simple instrument. We believe it will do what it is claimed for it.

Professor C. C. Zachos, the inventor, has been a teacher at the Cooper Institute, New York, for over 10 years.

The company is really organized and in full investigation. The patents are bottomed on the original invention and are pronounced perfectly valid by the attorney for the company who has examined them. The charter runs 5 years.

The instrument will be in great demand by the press, the legal profession and all business concerns.

The stock is non-assessable and in great demand. Special rates will be given to the early subscribers.

The General Manager, J. W. Price, will be at the Palms House, Chicago, Ill., from September 1st to October 1st, and at the Hotel New York in New York City. Call Boarding House, 181st Street Building, room 55, 5th floor.

Call or write and note for yourselves this offer for profitable investment.

ZACHOS STENOTYPE CO.

141 103 E. Third St., Cincinnati, O.

103 E. Third St., Cincinnati, O

NEWS FROM CORRESPONDENTS, Continued.

Onset, Mass.

"Life is the great pathway to glory; keep your eye fixed upon the beacon light of truth, and the soul will surely bear you on to its bright home where glories are eternal."

The close of the camp meeting season of 1893 is fast approaching. One more week and it will be a time of the past, living only in memory like some bright dream. Taking into consideration the attractions of the Chicago Fair and the general business depression, this has indeed been a successful season for Onset. More strangers have been entertained within our gates than in any previous season, coming from every part of the country.

September 1st will see a scattering of many, some to the cranberry grounds, which is a great source of revenue here, and from which a rich harvest is expected this year. Those with children will hasten home to prepare for the Fall term of school. Those who can will remain through the month of September, and lectures will be held each Sunday during the month.

The Onset (pronounced O ne set) Harvest Moon Society will celebrate their anniversary during the month. The harvest festival will take place the 23d and 24th of September.

A public seance was held in the arcade, Sunday evening, for the benefit of Mrs. Maggie Waite. A large number were in attendance. Mrs. Waite gave tests, and Mrs. Bliss materializations.

Quite a heated discussion took place at the conference on Thursday between the upholders and opposers of slate-writing.

The Luciers at the temple in the evening drew a crowded house, notwithstanding it was a stormy night. It is quite a study to note the persistency of some people in little matters, but when the opposing party is a woman it is a delicate thing for a gentleman to assert his rights without seeming rude, as was seen one evening when a woman persisted in holding a seat she did not pay for because it was good one, and leaving the gentleman who held the ticket for the seat to stand in the aisle, looking for all the world as if he only wished the person was a man, that he might remove him by force, but the usher finally settled the difficulty after the woman had created no end of amusement for the lookers-on.

A clam-bake dinner was served at Hammond's Grove, Point Independence, on Wednesday, the proceeds to go towards building a chapel at the Point.

A lawn party was held on the premises of Mrs. Gardiner, on West Central Avenue, Friday evening. The Chinese lanterns, the music, and the dancing on the veranda afforded entertainment for the groups who stood on the sidewalks and under the trees in spite of the coarse fog and occasional showers which prevailed.

There was an excursion from New Bedford Tuesday on the "Island Home" to hear J. Clegg Wright in his lecture of the afternoon.

The Lucy House has three hundred regular boarders. The proprietor, Mr. Holt, has twenty-seven cottages besides the hotel filled.

A party of thirty-five friends from Onset and Point Independence met at the handsome cottage of Mr. and Mrs. Frank M. Sproul, at the Point, Tuesday evening, on the occasion of Charles Waters' 20th birthday, and gave them a genuine surprise. The grounds were illuminated with Chinese lanterns and red-lights. Fine musicians were of the party, dancing was enjoyed on the veranda, with piano and violin for music, singing by good talent, skirt-dancing, and declamations by Miss Hattie Merrill, cake and ice cream for refreshments were the result.

We often see a physician visiting his patients in his carriage, with a boy for attendant and driver, but it remains for Onset to lead off with a lady physician riding in her carriage on her customary rounds with a girl for attendant and driver. Dr. Pt. de Crowningshield, who is very popular here as a physician, has already arrived at that dignity.

Mr. Hartshorn, while fishing off Point Independence bridge, caught a shark. They are numerous in the bay, coming near the shore, but do not seem to intimidate the bathers.

The Ethical and Spiritual Culture Society of Boston, have had unusually large audiences during the week. Many remarkable tests have been given proving the continuity of life. Friday evening a dark seance was given by Mrs. Kenyon to a full house. Three pairs of slates were written on under absolutely test conditions, and many other forms of manifestation given. Saturday evening Mrs. Adams gave a flower seance to a full house. Mrs. Adams continues through this week, holding four seances.

Mr. Kline and wife, Treasurer of the New Orleans Society of Spiritualists, is here.

Mrs. Fay, the materializing medium, is located at Harmony Cottage, on Pleasant Avenue. Mrs. Bliss is at her cottage on West Central Avenue. Mrs. Ross is at her handsome villa on South Boulevard. Mrs. Ross is giving a great deal of time to platform tests, a work for which she is rapidly developing.

The other mediums here are Frank G. Algerton, Maggie Waite, Mrs. R. Collins, M. A. H. Chamberlain, F. N. Foster, Prof. Asa Dolph, Dr. Fred Crockett, Mary Libby, Hattie Minor, Mrs. C. Crockett, and Mrs. E. R. Nickless, who leaves for Chicago this week, stopping there through the month of September, after which she will return to California, Florence Rich White, Hattie C. Webber, Hettie Clark, David Brown, Dr. Ettie Crosby, Mrs. C. Tunie Kendall, M. George, astrologer, Mrs. C. Webb, also astrologer, and numerous others whose names do not occur to me just at present. The tent of Dr. C. D. Fuller was beautifully decorated with flowers and foliage by his lady friends on the occasion of his 48th birthday. A one-hundred dollar gold watch was presented him by a patient from Boston, in appreciation of his successful services as a physician.

Sunday morning services commenced by a band concert, then Mr. Maynard sang "Who Treads the Path of Duty," etc. Mr. J. Clegg Wright was presented as the speaker of the morning, and gave the following, which he called his invocation: "Human reason is the product of nature. Like all natural phenomena it has come by a process of evolution. There was a time when reason began to be, when it was not, it came into being by a slow process of regular, consistent, methodical growth. Consciousness in the order of perceptive capability came into realizing fullness. Consciousness is organic function, and when organic function ceases to be consciousness will go out. Death is the end of reasoning consciousness; death is the beginning of a change. The soul never dies. The soul is an entity, a spirit thing, it never had a beginning, it never can come to an end. It belongs to the common stuff of the universe. Consciousness is a phenomenon, it comes and it goes, it expresses capabilities in ratio of complexity of organization. All the gods men have had are ideals. All life is an arrangement, the only possible within the equilibrium of atomic activities. Man is a creator. He formulates ideas. God is a word which does not stand for a thing. God has no intelligible meaning, and because of that it is a power. Mystery is more powerful than knowledge to day. When reverence is too strong reason is sick. Too much worship retards the progress of mankind. Gods are like conservative statesmen, they get wiped away when they get into a passion. The civilization of mankind has grown by doubting. Faith kills, reason saves; it has saved nations from war just now. What a glad thing it is to see Great Britain and the United States subject their troubles to arbitration; it is one of the grandest things of this age. Soldiers' work is the barbarians' work. Happy will we be when all the generals are dead. I hope to see the human mind entirely under control of intellectual power. I would like to see the whole nation embraced under one federal government; I would like to see one world power; I would like to see justice rule the condition of the whole earth; I would like to see men dwell together acting under the power of reason; I would like to see all the Popes of Rome in heaven; I would like to see buried all the religions of the world, including Spiritualism; I would like to see every church turned into an educational institution. A man is only worth the size and quality of his brain. We may roar forever at a race horse, but by that process we can not improve its lung power. The human race must be improved by good breeding, as well as the animal. You must have better food, better homes, better fathers and mothers; when we get these we shall get nearer the ideal of Thomas Paine, who said: 'The world is in my country, to do good is my religion.'

His subject for the morning discourse was "The Usefulness and Necessity of Spiritual Phenomena." It is absolutely necessary that in establishing any position that all its ideas shall be gathered together. Facts are the products of nature, by nature I mean all that is, all that is possible. Nature is the beginning, the middle, and the end, the criterion of all possibility and capacity. Nature is the absolute totality.

Man is a soul, the soul becomes conscious in the body; conscious capability is an improving capability; the soul in its various expressions in nature manifests various forms of capacity from the smallest atom to man. The existence of a soul is to be demonstrated by reason. It is in mediumship

you find the phenomena of actual capacity; the sum of actual mental capacity constitutes the existence of a soul. If there is no spirit, effect involves cause, when the effect ceases so does the cause, when the cause ceases so does the effect; cause and effect involves one another. The end of all culture will sum up the capabilities of man, of consciousness, and life. All the religions of the world will by and by melt into Modern Spiritualism, and all the philosophies, all the crazy metaphysical systems be rubbed off the slate, and science in Spiritualism will take their place. The study of Spiritualism begins in phenomena. Before mind can be mind truly it must have facts of experience. The spiritual world lies within the province of perception, it is widening, it never remains fixed. Clairvoyance is a rudimentary sense; every mode of sense is a conditional mode; reason is a conditional mode. When the environment of the soul is changed, the perception is changed. Matter is a mode of substance. Physical consciousness began in a mechanical power of perception, the automatic process of sensation. There was a time when no organic life existed on this planet, the atmosphere was loaded with carbon, the sun was obscured by its density; then came a time when the features of anatomy slowly shaped themselves by co-ordination, the elements of atomic nature in which substance expresses phenomena, co-ordinated habits when life appeared upon the earth millions of years ago. There was a time when the waves of the Atlantic covered these picturesque landscapes. The form of organic life is subject to everlasting variation. There are not two men absolutely alike either in perception or natural power, man in his intellectual power has arisen from the mechanical unconscious action to conscious power. He has passed to intelligent spiritual consciousness; any change in any part of this universe affects him, from the motion of a pedal to the oration of a statesman at Washington. These generalizations I present to you to make it more apparent that there is no gulf in nature; that Spiritualism can not be studied apart from natural science; that old methods must be laid aside; that the question is man a soul must be studied entirely on the sense plane. The spirit world must seek to project force from one mode into another; the spirit must be produced under such condition that its conscious personality must be verified. Phenomena must be produced at all times when the conditions are present. Ignorance must not dominate in physical condition, and forms of corruption must not rule where natural facts are produced. By the study of anatomy you can not find a sensitive medium, you have to come into temperamental condition to find a medium. It is not in a pulpit where you will find a spirit; it is not in a cloister you can investigate a ghost. You can not select where you do not know. You can not make affirmations where you have no knowledge. Dominating ideas have been the curse of society. There are men and women who are egotistically intoxicated, they are firm without evidence, and they know without knowledge, they can not become a good factor in psychic studies, such a one had better take a scientific sleep. The study of psychical matters must remain in the hands of those who know. Man is but a child just beginning his studies. Nature never made an abortion to remain one; nature never made a fool with the intention that he should remain one; nature never made a silver dollar to remain the eternal currency of the United States. Nature made man with his eyes open and his mouth shut to keep flies out. The weighty subject involved is spiritual phenomena. The spirit rap is a projection out of the magnetic sphere into the sphere of phenomena; it is simply an explosion on a small scale; it is the repellent action of atomic nature. A spirit rap to the man of science would be a wonderful phenomena of nature if it remained there, but it means more. Find me in nature a conscious capability of nerve sense, a consciousness without a brain is impossible. You may vary the phenomenon, but this great power, this law of nature, is the same. The soul projects on physical atoms and produces materialization. Investigate, don't be in a hurry to decide, but be always inquiring. The same power that made the raps made the automatic writing. Life is perfectly co-ordinate. We are approaching a grand era of civilization; we are living in the great field of time when the great heat of political strife is passing away, and grand conditions are coming; old governments are tottering away, justice is pulsating in the intellect of man, a grand and a brighter day is coming for the children of humanity who love so well. Intellect will advance when it is free, it will die when in chains. Immortality, as a fact, is dawning o'er the hill tops. You shall meet again your father and your mother, your child and your wife in a world where intelligence beams, where tyrants are unknown, and oppression ceases."

Mr. Joseph D. Stiles was called home on Monday by a telegram acquainting him with the news of the sudden death of his sister.

AUGUSTA FRANCES TRIPP.

Haslett Park Camp.

The Haslett Park Camp Meeting closed its hospitable gates Monday, August 25th, and I think we can well say the last week was the best, for the camp not only leaves its impress upon the world by the lectures it has given, but by the good work it has inaugurated.

Among the many good mediums with us, one of the finest clairvoyant and test mediums in camp was Mrs. E. A. Logan, of Dayton, Ohio. Mrs. Logan was in camp two weeks, having all she could do, and her sittings were, so far as I know, more than satisfactory. She also treats people at a distance, having performed some wonderful cures. Parties desiring an excellent test medium will do well to engage her services. She can be addressed 51 Hydraulic Street, River Dale, Dayton, Ohio.

Another prominent worker was Dr. W. H. Wilson of Paw Paw, Mich., who is an excellent clairvoyant, and has devoted many years of his life to the interests of Spiritualism. Mr. J. A. Dent of Vicksburg, an earnest worker and fine psychometric reader, was also here last week, rendering valuable service in the work of organization. Tuesday afternoon, August 22d, we welcomed to our platform Rev. W. F. Dicker- man, a Universalist minister, who gave us a rare intellectual treat, taking as his text, "The Origin of Religions."

Wednesday, August 23d, was Pioneer Day, and a large number of pioneers, assisted by the new comers, had a most enjoyable session, recalling many pleasant reminiscences of the camp.

Thursday a.m. was devoted to discussion upon organization, and it is with pleasure that I announce as a result of the meeting that a State organization has been formed, to be known as the "Michigan State Spiritual Association," with Hon. L. V. Moulton, of Grand Rapids, President; Mrs. A. E. Sheets, of Grand Ledge, Vice President; and Mr. Melvin A. Root, of Bay City, Secretary; also an excellent Board of Trustees. Of their work we will hear more in the future.

There has also been formed a Ladies' Auxiliary, to be known as the Haslett Park Helping Hand Society, with Mrs. A. E. Sheets, President, and Mrs. Lucy Owens, of Lapeer, Secretary. The object of which is to aid and promote in various ways the interests of the camp at large, and in no way conflicting with the Mediums' Home Bazaar.

Thursday afternoon, Dr. C. A. Andrus, of Saginaw, delivered a very fine address, closing with an improvised poem. Mr. Andrus is one of our old and faithful workers, and always a welcome guest at the park.

Friday, at ten o'clock, the lyceum held their last meeting, adjourning to meet in one year. The lyceum has been a great success in every way, and not only paid all indebtedness, but has a few dollars left in the treasury toward next year's work.

At 2 p. m. Dr. P. T. Johnson gave a very interesting lecture. Dr. Johnson is also a good medium.

Saturday morning the usual reading circle was omitted, Mrs. Julia A. Walton giving a fine address upon organization. Sunday, August 24th, the last day at Haslett Park this year, was one long to be remembered by the fortunate participants. In the morning Mr. King, of Mantua Station, Ohio, gave a short talk, followed by Mr. French.

The afternoon session opened with a solo by Mr. Towe, of Detroit, assisted by the choir. A. B. French, the orator of the day, followed with the reading of a poem, and a most inspiring lecture upon "Evolution and Revolution," holding the vast audience in rapt attention, giving all a rich intellectual treat, and inspiring his hearers to a higher plane of living.

No word of ours can do justice to this grand and able worker, therefore we make no attempt, but voice the sentiments of the people in saying, long may he live to labor in the interest of truth, and may we meet him here each year of his pilgrimage upon earth is the desire of all. At the close of the address Mr. French briefly stated the financial condition of the Mediums' Home, appealing for aid, to which a generous response was given in a practical manner.

Sunday evening was devoted to a "good-bye" conference, led by Dr. C. A. Andrus, and participated in by large number of the earnest workers. Mr. G. H. Brooks, our most worthy chairman, closed the meeting in a brief, but all the eloquent manner. Many thanks are due each and all the workers for this, the most successful season of the camp. Untold good must result from the combined efforts of so many noble men and women. Success has crowned all efforts here spiritually, also financially. MARY MULINN.

MEDIUMS AND LECTURERS.

Dr. A. Hatch, speaker and test medium, address 530 Western Avenue, Lynn, Mass.

Dr. C. O. W. Carpenter may be engaged to lecture. Address 125 South Clark street, Chicago, Ill.

Mrs. Cornell Gardner, 115 Jones street Rochester, N. Y., will answer calls to lecture or attend funerals.

Mrs. J. Hatch, of San Francisco, platform, trace, and test medium. Address 530 Western Avenue, Lynn, Mass.

Pro. H. D. Barrett, of Lily Dale, N. Y., has open dates for September and October of this year, and after May, '94.

Mrs. Sophronia M. Lowell, inspirational speaker, will answer calls to lecture or attend funerals. Address Anoka, Minn.

Mrs. Celia Loucks, of 311 West Sandusky st., Findlay, O., is open to engagements to lecture. Also gives psychometric readings when conditions are favorable.

Mrs. A. L. Pennell desires to make engagements as a platform test medium through the South during Fall and Winter. Address 64 Carlisle Avenue, Cincinnati, O.

Mrs. Carrie M. Smith, 259 Clay street, Franklin, O., wishes engagements with societies near home. Will also do missionary work in small towns for expenses until December 1st.

Mrs. C. A. Sprague, clairvoyant, trance medium, and magnetic healer, will give sittings at her residence, and is open for engagements. Address corner Newland and First Avenue, Jamestown, N. Y.

Mrs. John Lindsay, trance lecturer, test, busines, and musical medium, is open for engagements as lecturer and test medium. Address 6 N. corner Ransom and Lyon street, Grand Rapids, Mich.

Prof. Joseph Ernst, trance speaker and psychometric reader, can be addressed for engagements at 66 Cross street, Cincinnati, O. He would like to engage with societies in the Northwest for the Fall months.

Mrs. A. H. Sheets, inspirational speaker, desires to correspond with societies relative to Fall and Winter work. Will attend funerals. Address P. O. Box 533, Grand Ledge, Mich. At present she is at Haslett Park Camp-meeting.

H. W. Sprague, trance and inspirational speaker, and test medium, will answer calls to speak for societies; will also attend funerals. Address corner of Newland street and Forest Avenue, Jamestown, N. Y.

H. J. Bowtell continues his engagement as speaker for the Brooklyn Spiritual Association during the month of September. He wishes to make arrangements for future dates. Address 102 Court street, Brooklyn, N. Y.

Capt. H. H. Brown will speak for the Topeka, Kansas, Spiritualists' the Sundays of September. Is open for week-day engagements that month and for the Sundays following. Address care of F. P. Baker, Topeka, Kans.

Thomas Grimshaw, the young English trance speaker, is lecturing for the Spiritual Church of Pittsburg, Pa., through September. He has still a few open dates and would be pleased to correspond more especially with western societies.

Willard J. Hull would like an engagement for the last three Sundays of September in the West. He will be at Liberal, Mo., Camp the first Sunday of September. Parties in that section of the country can secure him for dates above named. Address 280 DeWitt street, Buffalo, N. Y.

Mrs. Nellie S. Baade can be addressed for engagements for 1893. Would also be glad to make engagements for any spiritual society within one hundred miles of Detroit for lectures through the week. Will also attend funerals. Address Nellie S. Baade, 411 Thirteenth Street, Detroit, Mich.

Mrs. Adeline M. Gladig will lecture in Indianapolis, Ind., during September and October, 1893, in Anderson, Ind., April and May, 1894. She will accept calls for week-day lectures in adjacent towns and cities during those months.

March, 1894, is the only month open of the season. Address Box 62, Doylestown, Pa.

Mr. George Walron, trance and inspirational speaker, Hamilton, Canada, is open to engage with spiritualistic associations and societies in the States or Canada. Spiritualists or inquirers visiting Hamilton may have board and accommodation at his residence, 198 Locke St., North. Public services every Sunday evening at 7 o'clock at Macbeth's Hall.

Lyman C. Howe is engaged for October in Boston, Mass., Mr. Ayer's Temple: November in New York, and March, 1894, in St. Louis, Mo. He will answer calls for week-evening lectures at points accessible from these places respectively. He is yet free to answer calls for December, January, and February. Would prefer to work in New York, Pennsylvania, or New England until March. First call first served.

W. H. Bach will remain in the Northwest till October 1st. He goes to Denver, Colo., for October and November; Aberdeen, S. D., for December, and East after January 1st. He can be engaged for short engagements at points in Minnesota, Wisconsin, and northern Illinois for the next six weeks. Those wishing his services should address at once, W. H. Bach, 57 Ingaham street, St. Paul, Minn.

Mrs. Maggie Stewart, 264 East Main street, Piqua, O., will accept engagements from societies for the winter months as platform test medium. All desiring her services will do well to engage her early in the season. She will also give readings by letter from lock of hair on all business, financial, social, and domestic matters, etc., etc.; also diagnose diseases, furnish magnetized papers by letter for the sick. For reading by letter and diagnosing by letter price is \$1.00 and two two-cent stamps. Address 130 Main Street, White Water, Walworth Co., Wis.

Mr. George Walron, trance and inspirational speaker, Hamilton, Canada, is open to engage with spiritualistic associations and societies in the States or Canada. Spiritualists or inquirers visiting Hamilton may have board and accommodation at his residence, 198 Locke St., North. Public services every Sunday evening at 7 o'clock at Macbeth's Hall.

Lyman C. Howe is engaged for October

VOICE OF THE PEOPLE.

Written for the LIGHT OF TRUTH.]

My Early Experiences in Spiritualism.

MRS. A. B. SEVERANCE

My early experiences in Spiritualism, causing the light of truth to burst in upon me with its effulgent rays, will ever be cherished as the brightest days of my life. The dark, dismal influence of Scotch Presbyterianism haunted my youthful days, impressing psychologically upon my susceptible brain daily visions of a frowning God; which, however, an inner assurance would cause me at times to revolt against; a silent voice would seem to talk to me at these times as plainly as though expressed in audible words, telling me that the distinctive religious teachings of my childhood were false; that I was destined to learn the truth regarding these things, and that the truth would set my troubled mind free.

How strange this silent voice seemed to me! And I would query to myself: What, the religious teachings of my ever scrupulously honest, pious Scotch mother false? Is it possible that this silent voice within is a result of my "total depravity," or, perhaps, one of the "delusive snares of the devil?"

But in the midst of my mental tribulation Spiritualism came to my rescue. At first the idea of "receiving communications from the dead" caused me deepest emotions of awe. But after a time, having received undeniable tests and comforting communications, and sensing through my mediumistic development the unmistakable influence of the invisible messengers, all my doubts and fears disappeared; and I wanted everybody to have a full realization as I did of the glorious fact that "there are no dead;" to realize as I did that our dear departed are ever with us, doing all that is possible, considering our ignorance and spiritual unsusceptibility, to elevate us to a truly well rounded out manhood and womanhood.

Our home at the farm of those noble progressive minds, father and mother Severance, of Eagle, Wis., had become headquarters for investigators from the towns and country for many miles about. During the Autumn and Winter of '57 and '58 scarcely a day or evening would find us unoccupied with people anxious to learn for themselves if what had been told them was really true. Many became convinced of the fact of spirit return, and have retained more or less interest in it ever since according to their capacity to love and appreciate the grand significance and power for good, the most wonderful of all revelations to mankind.

The tests and messages came at first through raps and table tippings, and through the mediumship of Mr. A. S. Severance; then possessing remarkable power in physical manifestations, and as well as later on in mental phases, in which he is justly noted.

I seemed to have nothing in the way of physical mediumship; but always sensed the presence of the spirits that were communicating, and felt a strange influence upon my right arm and shoulder, which in a few weeks took full control, and I became an automatic writing medium. Then people came from far and near with renewed interest and curiosity to receive what tests and messages might be given through this phase. All work in the house and outside was so arranged as to give the greatest time possible to the work of the spirits.

I was not at that time a "commercial medium," which fact I presume was very gratifying to those who were always sure to be on hand at meal time, enjoyed seeing their teams well fed and if quite a distance from home were pretty sure to linger so late in the evening as to make it quite necessary to remain until morning.

I was glad to do all I could "for the cause" but still felt sometimes like complaining when double burdens were piled upon my shoulders. Then my spirit friends would tell me that all this was not without its valuable lessons, teaching me some of the many ways wherein people needed reforming, and as these lessons were as valuable in their way as money, I ought to accept them thankfully and make the most of them, and since my early education had been greatly neglected they would see that I would be educated in ways far more valuable to myself and others than I could possibly have been had I graduated from the average college or seminary.

My automatic writing was interesting and remarkable in many ways. Although entirely ignorant of the German language my hand was many times controlled to write communications in that language, giving remarkable tests as claimed by our German friends. But after a few weeks the power of spirit mind-reading became developed. I seemed to have become so closely in rapport with the controlling influences as to have a foreknowledge of each sentence written. This caused me much regret, as I feared that my mind would interfere with the accuracy of the communications.

But the development of this phase continued until it took entirely the place of the automatic writing, and I became so susceptible as to be almost constantly in rapport with spiritual influences and sensed the conditions physically, mentally, and spiritually of everybody into whose presence I came. Whenever with a crowd of people I read their character and condition, my mind being impelled to go from one to another in spite of my efforts to avoid it; and would often involuntarily, in a confidential way, tell certain persons what I had in this manner learned regarding them greatly to their astonishment, and often to their great benefit, many times receiving in return expressions of deepest gratitude therefor. Several times during my automatic writing phase I was called upon to write out prescription for the sick who had been given up by regular doctors as incurable, and in every case the patient was much benefited or entirely cured.

But later on my gift of "healing by the laying on of hands" became developed and used with remarkable success. One case: A gentleman of wealth, now living in San Francisco, Cal., who was suffering excruciating agony with inflammatory rheumatism, could not endure even a light pressure of bedclothes upon his limbs, had not been able to stand upon his feet for more than a week, was with a few minutes' treatment enabled to arise, dress himself, and walk about the house, and contrary to the knowing assertions of the two M. D.'s in attendance, the cure was permanent.

But still the resident doctors were great friends to me, for I often helped them out when they had hopeless cases, they kindly requesting my services, I performing the cures and they receiving the pay. But I was being "educated" under the wonderful guidance of my invisible instructors, and my many years' labor in the spiritual vineyard have been educational years, a different education, however, than what I meant when in my early years I used to say with a louting heart and aspiring mind, oh, how I wish I might have a good education.

In conclusion I would say to the many struggling brothers and sisters of earth: You, too, may become educated and gradually better your condition in every way by striving every day and every hour to live above the inharmonies of life, obeying the laws of health in every respect, performing well the practical duties of life, and never forgetting that there are innumerable spiritual intelligences around us witnessing our daily lives and doing all that can be done, so far as we make conditions favorable to elevate us to greater usefulness, success, and happiness.

"GOD'S JUDGMENT."

The Chattanooga (Tenn.) Times of the 23d of August contains the following editorial, showing the spirit of the age, and as it is already showing forth in our liberal secular papers:

"It has been stated by several gentlemen who heard him, that a minister, in the course of a sermon in Hill City, on last Sunday, asserted that two citizens of this city, who lost their lives while on a Sunday picnic, died by the decree of 'God's direct judgment.' That is to say, those citizens were smitten to death for desecrating the Sabbath; so smitten by the hand of the Almighty.

"Nobody asked the reverend gentleman how he knew that the omnipotent ruler of the universe had raised the wind, that was the direct cause of death, in the cases of these men. Nobody inquired why God killed two of the party and did not kill the others, who were equally "guilty" with those executed, persusit to the divine decree.

"But somebody ought have asked these quest'ons, and, failing to answer them as promptly as he proclaimed knowledge of God's judgments in the other case, the minister should have been gently but plainly told he was a false pretender, and a slanderer of his maker.

We want to put another case to this gentleman, who assumes to know the will and judgments of the great I Am. On last Sunday, Mr. L. J. Boyce, a farmer living near the village of Leroy, N. Y., was driving three miles to attend Church in the village named. He was accompanied by his wife, a daughter of twenty, two young lady guests, of eighteen and nineteen. When crossing a railroad track the carriage was struck by a flying train. Every one of the party was instantly killed, as were the horses attached to the carriage. Was that, Mr. Preacher, a 'direct judgment of God?' If not, what was it, more than any other similar accident, that happens every day in the week to men and women? These people were going to worship; were not driving for recreation; for a frolic; for any purpose but the one the preacher, who is so flip with his knowledge of God's judgments, would fully approve. Who killed them? God? The devil? What agency brought them to their horrible tragic end, in the twinkling of an eye? They were all exemplary Christians.

"It seems to us that such rash, reckless, blasphemous language as this minister used, who knows no more of the judgments of God than we do—and we know nothing at all—is calculated to bring real piety and true religion into contempt. Naturally, thoughtless young men and women will say that, when a minister of religion can attribute to God's direct act the sending of souls into eternity all unprepared, such religion as he represents is even more barbarous than Chinese Paganism and more cruel than the heathenism of the American Indian.

It is time that men of sense, in and out of the Churches, rebuked this sort of devilish spirit, that bruises and wounds surviving relatives and friends of the dead, by slandering the merciful, loving, all wise, all-kind father of humanity.

"PURGATORY."

To the Editor of the LIGHT OF TRUTH]

In the interior of the Catholic Church of the Holy Sepulchre, located in Jerusalem, is a deep niche, the entrance of which is supposed to lead to purgatory, and from its depths are audible voices heard exclaiming in sepulchral tones, "I am in misery." "Visitor, pay a stipend that I may be released from this terrible burning." "Oh, have mercy on my soul, stranger." The sorrowful sound is as if thousands of voices were blended in one. Those that have listened to these voices or noises say that the wailings are perfectly heart rendering and awe-inspiring.

But, for the sequel. The priests know how to play their part here as elsewhere. A German scientist, who had visited this church, was deeply interested in this matter, he tells the writer of this, that he made forty different visits to the spot before he could detect the pious imposition, when final investigation revealed the mystery. The secret was as simple as rolling off a log. Instead of a deep cavern there was a stairs, built so that it was one round circle from bottom to top of the building, at different places there were air holes, so that the air could circulate, these draughts and gusts of wind produced the dismal sounds which the visitor heard as the groans of the souls in purgatory. The visitor, to get at this mystery, had to work at great disadvantage, detection and trouble.

This only shows what ends these priests will proceed to deceive and perpetuate a fraud, to carry out their designs to deceive the credulous, to degrade the innocent, and belie the deity for the sake of filthy lucre. Will our Catholic friends never rise above such deception and do their own thinking? I am afraid not.

HAWKEYE.

PONTIUS PILATE.

Among the spirit messages found in "Antiquity Unveiled," is one from the above, once Procurator of Judea. Following are its salient points:

"I was appointed Procurator of Judea in the commencement of the reign of Octavianus Augustus. At that time the Jewish nation was in a very turbulent state. Many men were brought before me on all kinds of charges, for these Jews were the most bitter sectarian bigots in regard to their religious views that I have ever met with as a mortal or spirit. There never was brought before me such a man or so-called God as Christianity claims. There was a Jesus Oanias, who was tried before me for highway robbery, and was crucified by my soldiers; but of the now renowned Jesus I know nothing whatever. In their Jewish ceremonies, conducted at their own temple in Jerusalem, there were that kind of element controlling as to day. They were divided and all striving to become master of one another. It required our military to prevent them from murdering each other. At any time there was an exodus from the East—wise men, studying the Jewish rites and ceremonies; but they were so strictly guarded that they would allow none to communicate their secrets. There was one sect called the Essenes—communists—having everything in common. They were also guided by the same principles that govern the Shakers. The whole Christian story was conceived and from among the Essene brotherhood, who were hermits and lived apart from society. Christians to day can not prove anything about their man-god, and all their hopes would have been destroyed but for the destruction of the Alexandrian library."

To this the editor of the book says, this has been confirmed by the learned Rabbi Wise, who journeyed to Jerusalem to ascertain if the gospel account of Christ's trial, was true. The doctor says he searched the records of Pilate's court, which are preserved, but could find nothing to substantiate it.—The book is for sale at this office. See price-list seventh page.

That sweet-flavored peony of public morals, Anthony Comstock, has been boring into some imaginary stinkers on the Midway Plaisance. It is safe to say there is nothing more immoral on the Plaisance than there is in the visitors who go there. Like all other carbon-eaters Comstock has bitten off more than he can chew. When he gets through with the fools and the flies of Chicago it is to be hoped he will be swallowed up sufficiently to keep quiet a while.

The Jesuits and Roman Catholics have complete control of the city of Buffalo. No other evidence of this fact is required than a look at the personnel of the men from the Lieutenant Governor of the State down to the lowest henchman of the police force. Those who desire a study of the Jesuitical intrigues of the day can do no better than to take up the policies of that city and note the trend of events.

SPIRITUAL BOOKS.

For Sale at the Office of

THE LIGHT OF TRUTH,

Room 7, 100 Race St., CINCINNATI, OHIO.

The following list contains most of the best

works on the philosophy and science of Spiritism and kindred subjects, which are kept in stock at this office. Remit by postoffice money order, registered letter, or draft on Cincinnati or New York. Do not send drafts on local banks. *Stamps will not be taken in payment.* Send all orders and make all remittances payable to C. C. STOWELL, Room 7, Race Street, Cincinnati, O.

The Content of the Sacred Heart, by Hudson Tuttle. This book was written for an object, and has been pronounced equal to its exposure of the discreditable methods of the "Uncle Tom's Cabin." It should be read by every man, woman and child who lose their country, their religion and their God. Price, 25 cents; in paper, 25 cents; in muslin, 50 cents, postage, 50 cents. For sale, wholesale and retail, by C. C. Stowell, Foragency address Hudson Tuttle, 100 Race Street, Cincinnati, O.

The Content of the Sacred Heart, by Hudson Tuttle. This book was written for an object, and has been pronounced equal to its exposure of the discreditable methods of the "Uncle Tom's Cabin." It should be read by every man, woman and child who lose their country, their religion and their God. Price, 25 cents; in paper, 25 cents; in muslin, 50 cents, postage, 50 cents. For sale, wholesale and retail, by C. C. Stowell, Foragency address Hudson Tuttle, 100 Race Street, Cincinnati, O.

The Content of the Sacred Heart, by Hudson Tuttle. This book was written for an object, and has been pronounced equal to its exposure of the discreditable methods of the "Uncle Tom's Cabin." It should be read by every man, woman and child who lose their country, their religion and their God. Price, 25 cents; in paper, 25 cents; in muslin, 50 cents, postage, 50 cents. For sale, wholesale and retail, by C. C. Stowell, Foragency address Hudson Tuttle, 100 Race Street, Cincinnati, O.

The Content of the Sacred Heart, by Hudson Tuttle. This book was written for an object, and has been pronounced equal to its exposure of the discreditable methods of the "Uncle Tom's Cabin." It should be read by every man, woman and child who lose their country, their religion and their God. Price, 25 cents; in paper, 25 cents; in muslin, 50 cents, postage, 50 cents. For sale, wholesale and retail, by C. C. Stowell, Foragency address Hudson Tuttle, 100 Race Street, Cincinnati, O.

The Content of the Sacred Heart, by Hudson Tuttle. This book was written for an object, and has been pronounced equal to its exposure of the discreditable methods of the "Uncle Tom's Cabin." It should be read by every man, woman and child who lose their country, their religion and their God. Price, 25 cents; in paper, 25 cents; in muslin, 50 cents, postage, 50 cents. For sale, wholesale and retail, by C. C. Stowell, Foragency address Hudson Tuttle, 100 Race Street, Cincinnati, O.

The Content of the Sacred Heart, by Hudson Tuttle. This book was written for an object, and has been pronounced equal to its exposure of the discreditable methods of the "Uncle Tom's Cabin." It should be read by every man, woman and child who lose their country, their religion and their God. Price, 25 cents; in paper, 25 cents; in muslin, 50 cents, postage, 50 cents. For sale, wholesale and retail, by C. C. Stowell, Foragency address Hudson Tuttle, 100 Race Street, Cincinnati, O.

The Content of the Sacred Heart, by Hudson Tuttle. This book was written for an object, and has been pronounced equal to its exposure of the discreditable methods of the "Uncle Tom's Cabin." It should be read by every man, woman and child who lose their country, their religion and their God. Price, 25 cents; in paper, 25 cents; in muslin, 50 cents, postage, 50 cents. For sale, wholesale and retail, by C. C. Stowell, Foragency address Hudson Tuttle, 100 Race Street, Cincinnati, O.

The Content of the Sacred Heart, by Hudson Tuttle. This book was written for an object, and has been pronounced equal to its exposure of the discreditable methods of the "Uncle Tom's Cabin." It should be read by every man, woman and child who lose their country, their religion and their God. Price, 25 cents; in paper, 25 cents; in muslin, 50 cents, postage, 50 cents. For sale, wholesale and retail, by C. C. Stowell, Foragency address Hudson Tuttle, 100 Race Street, Cincinnati, O.

The Content of the Sacred Heart, by Hudson Tuttle. This book was written for an object, and has been pronounced equal to its exposure of the discreditable methods of the "Uncle Tom's Cabin." It should be read by every man, woman and child who lose their country, their religion and their God. Price, 25 cents; in paper, 25 cents; in muslin, 50 cents, postage, 50 cents. For sale, wholesale and retail, by C. C. Stowell, Foragency address Hudson Tuttle, 100 Race Street, Cincinnati, O.

The Content of the Sacred Heart, by Hudson Tuttle. This book was written for an object, and has been pronounced equal to its exposure of the discreditable methods of the "Uncle Tom's Cabin." It should be read by every man, woman and child who lose their country, their religion and their God. Price, 25 cents; in paper, 25 cents; in muslin, 50 cents, postage, 50 cents. For sale, wholesale and retail, by C. C. Stowell, Foragency address Hudson Tuttle, 100 Race Street, Cincinnati, O.

The Content of the Sacred Heart, by Hudson Tuttle. This book was written for an object, and has been pronounced equal to its exposure of the discreditable methods of the "Uncle Tom's Cabin." It should be read by every man, woman and child who lose their country, their religion and their God. Price, 25 cents; in paper, 25 cents; in muslin, 50 cents, postage, 50 cents. For sale, wholesale and retail, by C. C. Stowell, Foragency address Hudson Tuttle, 100 Race Street, Cincinnati, O.

The Content of the Sacred Heart, by Hudson Tuttle. This book was written for an object, and has been pronounced equal to its exposure of the discreditable methods of the "Uncle Tom's Cabin." It should be read by every man, woman and child who lose their country, their religion and their God. Price, 25 cents; in paper, 25 cents; in muslin, 50 cents, postage, 50 cents. For sale, wholesale and retail, by C. C. Stowell, Foragency address Hudson Tuttle, 100 Race Street, Cincinnati, O.

The Content of the Sacred Heart, by Hudson Tuttle. This book was written for an object, and has been pronounced equal to its exposure of the discreditable methods of the "Uncle Tom's Cabin." It should be read by every man, woman and child who lose their country, their religion and their God. Price, 25 cents; in paper, 25 cents; in muslin, 50 cents, postage, 50 cents. For sale, wholesale and retail, by C. C. Stowell, Foragency address Hudson Tuttle, 100 Race Street, Cincinnati, O.

The Content of the Sacred Heart, by Hudson Tuttle. This book was written for an object, and has been pronounced equal to its exposure of the discreditable methods of the "Uncle Tom's Cabin." It should be read by every man, woman and child who lose their country, their religion and their God. Price, 25 cents; in paper, 25 cents; in muslin, 50 cents, postage, 50 cents. For sale, wholesale and retail, by C. C. Stowell, Foragency address Hudson Tuttle, 100 Race Street, Cincinnati, O.

The Content of the Sacred Heart, by Hudson Tuttle. This book was written for an object, and has been pronounced equal to its exposure of the discreditable methods of the "Uncle Tom's Cabin." It should be read by every man, woman and child who lose their country, their religion and their God. Price, 25 cents; in paper, 25 cents; in muslin, 50 cents, postage, 50 cents. For sale, wholesale and retail, by C. C. Stowell, Foragency address Hudson Tuttle, 100 Race Street, Cincinnati, O.

The Content of the Sacred Heart, by Hudson Tuttle. This book was written for an object, and has been pronounced equal to its exposure of the discreditable methods of the "Uncle Tom's Cabin." It should be read by every man, woman and child who lose their country, their religion and their God. Price, 25 cents; in paper, 25 cents; in muslin, 50 cents, postage, 50 cents. For sale, wholesale and retail, by C. C. Stowell, Foragency address Hudson Tuttle, 100 Race Street, Cincinnati, O.

The Content of the Sacred Heart, by Hudson Tuttle. This book was written for an object, and has been pronounced equal to its exposure of the discreditable methods of the "Uncle Tom's Cabin." It should be read by every man, woman and child who lose their country, their religion and their God. Price, 25 cents; in paper, 25 cents; in muslin, 50 cents, postage, 50 cents. For sale, wholesale and retail, by C. C. Stowell, Foragency address Hudson Tuttle, 100 Race Street, Cincinnati, O.

The Content of the Sacred Heart, by Hudson Tuttle. This book was written for an object, and has been pronounced equal to its exposure of the discreditable methods of the "Uncle Tom's Cabin." It should be read by every man, woman and child who lose their country, their religion and their God. Price, 25 cents; in paper, 25 cents; in muslin, 50 cents, postage, 50 cents. For sale, wholesale and retail, by C. C. Stowell, Foragency address Hudson Tuttle, 100 Race Street, Cincinnati, O.

The Content of the Sacred Heart, by Hudson Tuttle. This book was written for an object, and has been pronounced equal to its exposure of the discreditable methods of the "Uncle Tom's Cabin." It should be read by every man, woman and child who lose their country, their religion and their God. Price, 25 cents; in paper, 25 cents; in muslin, 50 cents, postage, 50 cents. For sale, wholesale and retail, by C. C. Stowell, Foragency address Hudson Tuttle, 100 Race Street, Cincinnati, O.

NEWS FROM CORRESPONDENTS, Continued.

LOCALS AND PERSONALS.

Mrs. A. L. Penwell will hold circles every Tuesday and Friday evening at 8 p.m., at 42 Carlton avenue.

—In *Our Notes* on sixth page is a synopsis of a lecture from J. Clegg Wright, which will prove interesting reading to many.

—H. Bruegelman, 28, Betts street, this city, keeps on sale *Locut of Truth*, is also author and to receive subscriptions and money due.

—Professor Joseph Ernst, trance speaker and psychometric reader, can be addressed for engagements at no Cross street, Cincinnati, O.

—Our mediums need not mind Church opposition, for such opposition is a direct denial of the possibility of revelation and miracle, and undermines Christianity at the same time.

—We must again thank our many friends for kind solicitations in our behalf, and the encouragement given in the form of new subscribers which they send as a bodyguard to the former.

—If some of our clergymen knew how many of their own flock were Spiritualists at home, or could see a list of the prominent citizens who are such "on the sly" there would be much surprise in camp.

—A Spiritualists' meeting takes place every Sunday at Lytle Hall, southwest corner of Court and Walnut streets. Lecture and tests will be given by Mrs. A. L. Penwell. Services at 10 a.m. and 3 p.m. Admission 10 cents.

—The *Constitution* of this city says an A. P. A. lodge last week initiated 172 members. This must be a growing organization. It is said few weeks pass without counting the initiates by the hundreds, taking the various lodges together that are claimed for it in this city.

—The celebrated Bacon Shakespeare case is brilliantly discussed in the *September Anew* by six of the distinguished jurors: Rev. M. J. Savage, General Marcus J. Wright, L. L. Lawrence, William E. Sheldon, George Makepeace Towle, and Mrs. Mary A. Livermore. So far Shakespeare seems to have the majority of the jury.

—For short and practical reports read those of Lyman C. Howe and J. Clegg Wright. They are both samples of how much, by a little concentration of thought, can be put into a small space, thus giving other correspondents a chance to get into the same paper, and the readers a treat for which they return grateful thanks to the writer always.

—The *Zachos Stenotype* is a new instrument used for reporting, and will be seen by reading carefully the advertisement headed "An Inspired Invention." What it is exactly we can not say, but Mr. H. Clay Stephens, of 40 Vesey street, New York, attorney for the company, refers us to Mr. Henry J. Newton and publisher of the *Banner of Light*. From this we infer that he is recommending a safe thing, and through him introduce it to our readers.

—Our mediums can refer those people, who think that Spiritualism is a fraud, to its higher advocates on another page, and ask their faultfinders to compare themselves, if they can, to such thinkers and scientists. Such men as this list given are not subject to deception; nor need they fear deception, for they bring with them conditions into the seance-chamber which admit of spiritual manifestation of the most pronounced order, and unmistakable as such.

—The spiritual meeting at Hamilton, O., last Sunday was a grand success. The beautiful Temple Hall was well filled with intelligent people. The guides of Professor Joseph Ernst were at their best in the opening address. The lecture was very interesting and instructive, and was listened to with rapt attention. Mrs. E. Dee gave a large number of tests; they were all recognized, and gladdened the hearts of many with messages from their loved ones in spirit life. These meetings will be continued all Winter, and are given under the auspices of the People's Philosophical Society of Spiritualists of Cincinnati. Let us promulgate the cause and carry the light of truth to the world.

—The People's Philosophical Society of Spiritualists of this city meets at its hall, southeast corner of Fourteenth Street and Central Avenue, every Sunday at 3 and 5 p.m. Lecture and tests by the well known mediums, Mrs. Kirby and Grenamer. The lyceum meets Sunday morning at 10 o'clock. Vocal and instrumental music by Mrs. Samuel Harrison. All members are respectfully requested to be present at our business meeting, at No. 479 Vine Street, Monday evening at 8 o'clock sharp. Next Saturday there will be a spiritual circle at Mrs. Harrison's residence, No. 479 Vine Street. SEC'V.

—Our A. Edgerly, having returned East after a year's lecturing tour in the West, was, for the first two Sundays of September, engaged to lecture and give tests in Lowell, Mass. His engagements for the remainder of the season of 1893-94 are as follows: The last two Sundays of September, Worcester, Mass.; the entire month of October, New Bedford, Mass.; November, Dayton, O.; December, Baltimore, Md.; January, 1894, Buffalo, N. Y.; March, Watertown, N. Y.; April, gain in Baltimore, Md.; May, Pittsburgh, Pa.; June, Anderson, Ind. Owing to the disbandment of the society in Kansas City, Mo., Mr. Edgerly, has the month of February, 1894, at his disposal, would like to make an engagement for that month with a western society. Also solicits correspondence with secretaries of camp associations relative to engagements for camp-meeting season of 1894. Home address 43 Market street, Newburyport, Mass.

—I am a skeptic regarding spiritual manifestations, but a recent test was given me which I desire to present to your readers. In a trumpet seance, held by Mrs. Mary Garrett, some weeks ago, a message was given me by a cousin who died some years ago at a hotel in this city. He gave me his name and his nick-name, and asked for his wife, brother, and several children who live in far-away cities, calling all by name. Another message was sent at another sitting held by the same medium, and telling me to go to — Hotel and identify two shirts and claim money which he left there when he died. At another sitting when I was a second time present the same voice asked me to write to his wife and tell her to go to a medium; that he wanted to explain some things to her. I wrote, giving full particulars, and received a reply stating that his clothes had been mostly left at this hotel, and also that a package of \$300 to \$400, which she knew him to have a few days before he died, had never been accounted for or found, and she should consult a medium the first opportunity. I was an entire stranger to Mrs. Garrett. The facts were strange to any of my acquaintances in this city; and the money matter I do not even know myself. I regard Mrs. Garrett's power as something wonderful, to say the least, and am willing to give a more particular account of the sittings to any who may inquire. E. M. LAWTON, City.

—Mrs. Annie Besant spoke to a large and respectable audience at Pike's Opera House on Sunday afternoon, her subject being "Re-incarnation." Accompanying her were the Hon. Wm. Q. Judge, general secretary American Branch Theosophic Society; Dr. J. D. Buck, who introduced the assembly, and Professor Gayneudra Nath Chakravarti, a Brahmin Pundit. The latter named gentleman introduced the subject in a practical manner, and laid down the principles of re-incarnation in very simple terms, the substance being that man is born into this world as he left it in a previous state, provided he has not reached karma. To reach the latter state one must be freed from all love for matter, or that which belongs to the animal man. As a test of re-incarnation he points to the diversity in the characters of children of one parentage, and the apparently unjust trials some persons have to undergo. Every Brahmin, he says, believes that he deserves what he suffers, and in this lies his comfort and future hopes. Therefore their earthly contentment and quiet submission to fate. Professor Chakravarti exerts a powerful influence on sensitive natures, his magnetism being felt at the opposite point of the stage. Whether this is indicative of a high spiritual nature or simply mesmeric force must be inferred—if the two are not akin. Mrs. Besant followed the professor, and repeated pretty much what the former had said, but in high oratorical style. Her eloquence was appreciated, as was evinced by the applause she received at various stages of her address. She iterated many beautiful thoughts and sentiments, and would rank high as a purely inspirational speaker without theory, for she seems to think that intuition is our highest guide or truth revealer, and by trusting to that we will know absolutely what is and what is not. In her own words it reads: "There is within you a possibility which no intellectual illusion can beguile, namely, a living spirit which sees, but does not argue. It is divine. To the intuition of the spirit there is no veil." Mrs. Besant (pronounced Bizzant, rhyming on pleasant) also throws out a marked spiritual influence of a high order, one that would prove very soothing to a disturbed mental condition, or to a fever patient. Between the two they would prove excellent healing mediums for the multitudes—the highest mission man can reach on the mortal plane.

LIBERAL, Mo.

For the third time I greeted the faithful friends of progress at the Liberal encampment, and assisted in the opening exercises August 14th, and a pestilential season it was. Prof. J. M. and Mrs. M. T. Allen, Mrs. Pettit, and others made the occasion exceptionally attractive with their choice music and wise words.

G. H. Walser made an impressive speech of welcome to all on this third annual greeting, and Anna L. Robinson, of Port Huron, Mich., added her spiritual treasures to the delight of all. Within three days she had become the attraction and center of interest, beloved and revered by all. Her lectures touched the hearts and thrilled the souls while they fed the intellect and instructed the understanding; and held her audiences spellbound with emotion and rapturous with delight. This, her first appearance in Missouri, was a marked success in every way. Her tests were strikingly accurate, and nearly, if not quite, all recognized. The more she is known the greater the demand for her services. She has more calls than she can accept, and makes no effort to advertise herself. She is a worker as well as a speaker and platform test medium. In many ways she is active in helping to enliven the interest and entertain the people, and advance the financial success of the societies. She is a builder in the spiritual realm, and the Liberal campers appreciate her worth, and propose to retain her as an annual necessity to their encampment.

Mrs. Allen, too, is a uniting spirit, efficient as an organizer, lyceum worker, musical assistant, social harmonizer, and practical speaker, to both the head and heart. She is highly appreciated at Liberal.

Jennie B. Hagan Jackson arrived August 25th, and her presence created a sensation, and her lectures and unique rhyme, enthuse the people and astonish the uninitiated. High aims animate the movement at Liberal. Progressive themes are ably discussed. Education day touched the roots of many germs sprouting into vigor, and evolution was the key to the analyses that opened the destinies of the future. At all the great camp centers the vital issues are the science of life, the moral bearings of belief; the psychic interpretation of events, the rights and duties made by opportunity; equity in social life; equality before the law; the authority of truth against social and political dogmatism, and the development of righteousness by studying nature and following her methods and honoring her decrees.

Regretfully I part from the earnest souls and generous, warm-hearted sympathies that sustained and blessed me in my physical weakness at Haslett Park, Mich., and Liberal, Mo. But partings are temporary. We shall meet again, and the re-unions will be the sweeter for the separation.

LYMAN C. HOWE.

SPRINGFIELD, Mo.

I send you the following report of the first annual delegated assembly of the Progressive Spiritualist Association of Missouri, which met at Catalpa Park, near Liberal, Mo., August 23d last, and also the mass-convention called to meet at the same time and place to take into consideration the work of organization in the State.

The convention assembled in the auditorium and at ten o'clock a.m. was called to order by G. H. Walser. Prof. J. Madison Allen was called to the chair, and read the constitution and by-laws of the association.

The plan of the State Association, was legally incorporated under the laws of the State February 16th, 1890.

The reasons that led to its organization and the work that had been done was explained to the convention by the secretary Dr. Hendrick, of Springfield, and after an opportunity for a free discussion of the subject met with a hearty approval.

At one o'clock p.m. the delegates chosen by the local societies chartered by the association met at the cottage of Prof. Allen for the transaction of business.

It was decided that the headquarters of the association remain at Springfield, until the next annual meeting of the association, and for business convenience the officers and a majority of the trustees who constitute the executive board be elected from that city. It was voted to divide the State into four districts by lines running east and west and north and south through the center, and the organization of a district association in each district be recommended. Other plans and details were left with the executive board whose action will be subject to approval by the next Annual State assembly. All the license heretofore granted to mediums and speakers subject to the approval and confirmation by the State assembly were confirmed except that of W. R. Colby, who was licensed as a test medium and speaker, which for good and sufficient reasons was rejected and his license revoked.

The election of officers for the ensuing year resulted in the selection of Dr. E. M. Hendrick, President; Richard A. Hall, first Vice President; Mrs. Julia A. H. Colby, second Vice-President; Miss Ida Hendrick, Recording and Corresponding Secretary; Mr. J. W. Kehler, Financial Secretary, John T. Shank, Treasurer. Trustees: F. J. Underwood, Samuel Dalinger, L. M. Williams, C. E. Boyden, Mrs. A. F. Ingram, and Mrs. Louisa E. Hawkins, all of Springfield, Mo. C. H. Gates, Kansas City; Dr. John B. Wells, Appleton City; Joseph Brown, St. Louis; William Hart, Kirksville; George Miller, of Millersville; and Mrs. M. T. Allen, who has a commission as organizer for the State.

Licenses as speakers and mediums, and certificates of ordination as ministers of the gospel of Spiritualism were granted to Mrs. Jennie B. Hagan Jackson, of Grand Rapids, Mich.; Mrs. Annie L. Robinson, Port Huron, Mich.; Lyman C. Howe, Fredonia, N. Y., and Dr. Philander Chilson, of Topeka, Kansas.

Owing to the pressure of the times the attendance at the convention was not large, but the harmony and good feeling that prevailed was remarkable, which was the case during the entire time of the camp-meeting. The future prospects of the camp are excellent, and the school to be established there, it is believed, will be the pride of the Spiritualists of Missouri and Kansas.

E. M. HENDRICK, Sec.

PORTLAND, Ore.

Not seeing any notice of our late camp-meeting at New Era, I shall try and give a brief account of it.

The camp opened July 7th and lasted until July 24th. When I tell you we had Moses Hull as our chief speaker, I might as well say no more, for you would conclude at once that it was a success. But I want to say more, for I want the Spiritualists of the East to know that we have good spiritual times "out West."

Although we did not have materializing mediums present, we had a variety of other phenomena. But except to convince skeptics and seekers no phenomena are required to make a meeting a success where Mr. Hull is present.

We had also a Mrs. Barker, who gave us fine singing and inspirational addresses. She is a young medium only about two years in the field, but a decided success. Since the camp she has been speaking for the First Spiritualist Society of this city.

There were five persons ordained, among them Mrs. Barker, Mrs. Cooley, and Mr. Love. The last two residents of this city, Mrs. Cooley is to lecture and give tests for us this month. Mr. Love is already away at work.

The hotel was run by the society, or, rather, by the president, Mr. Sport, and wife, their daughter and son-in-law, Mr. and Mrs. Love, and the proceeds were turned in the funds which enabled us to put an addition to the hotel, pay all expenses and have a balance left.

The last day was election of officers. We now have for the new year G. C. Love, president; Mrs. Everest, vice-president; Mr. Jones, secretary; Mrs. N. P. Thompson, treasurer.

We are already contemplating great things ahead, another addition to the hotel, and the procuring of good speakers and test mediums, any such wishing to come west had better open up a correspondence with our secretary, W. C. Jones, 291 Alder street, Portland, Ore.

N. P. THOMPSON.

Unlike the Dutch Process

No Alkalies

—OR—

Other Chemicals

are used in the

preparation of

W. BAKER & CO.'S

BreakfastCocoa

which is absolutely

pure and soluble.

It has more than three times the strength of Cocoa mixed with Soda, Arsenic, or Sugar, and is far more economical, costing less than one cent a cup.

It is delicious, nourishing, and easily

digested.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

LIBERAL, Mo.

A Public Tribute to A. C. Ladd.

In the death of Brother A. C. Ladd, of Atlanta, Ga., which recently occurred at Los Angeles, Cal., the country has lost a good citizen and the cause of Spiritualism a firm friend. He was a man of strong convictions, and yet he was mild in his utterances, and so attuned to love that he rather pitied his abusers than contended for their ignorance. He was a man of whom it might be said, he was good, kind, benevolent, and charitable. He loved humanity, and he loved to do good. But he has gone to a fairer and more beautiful clime, where worry will not assail him as it did in this life.

Farewell and hail! Farewell to-day and hail to-morrow when we shall soon meet you some summer's morn.

T. E. H.

Passed to spirit life at Los Angeles, Cal., on the night of August 31st our greatly beloved brother and friend A. C. Ladd, a resident of Atlanta, Ga., and one of the first and most able teachers of the spiritual philosophy.

At a meeting of the Atlanta Society of Spiritualists the departure of our blessed brother and teacher was discussed and a committee appointed to draft suitable resolutions in expression of our feelings.

Whereas, That in the falling asleep of Brother A. C. Ladd, an active and efficient co-worker has passed out of this life, whose guidance and assistance we shall ever miss in the walks of life, and that we tender our heartfelt sympathy to the bereaved family of our brother, not in the grief of those who mourn without hope, but as those who miss temporarily from the walks of life the form of a loved one on whom we could lean, and whose advice and teaching would guide in the busy turmoil of an every day life and teach us the way to that life eternal; that in his departure in the active participation in the events of this life he has simply fallen asleep to wake in that beautiful realm to go on to growth to perfection and dwell forever in the presence of the Great Master under whose approving smile our brother shall dwell in life eternal; therefore be it

Resolved, That a copy of these resolutions be sent to the bereaved family of our deceased brother, and also to the LIGHT OF TRUTH, Progressive Thinker and Banner of Light.

G. T. BEEFEY, Sec'y.

MRS. RACHEL LYNN, PROF. BOSUREE, W. G. FORSYTH, Committee.

Atlanta, Ga.

North Collins, N. Y.

The Friends of Human Progress held their thirty eighth annual meeting at Forest Temple, North Collins, September 1st, 2d, and 3d.

The opening session was called at 11 a.m., with Geo. W. Taylor, the honored president, in his place. Geo. P. Colby, of Florida, was the speaker. He gave a brief history of the growth of Spiritualism during the past few years, comprising the outlook in the South where his work has been largely done. Where a short time ago there were few acknowledged Spiritualists to day are thousands. He prophesied that before the next two years have passed a change in spiritual things will be wrought that will astonish the world—change so decided that none will fail to note it—that out of the Churches, especially the Methodist Church, will come mediums of the spirit world with new truths and with many followers.

His discourse was very instructive and interesting. In the afternoon Mrs. R. S. Little gave a very fine lecture from subjects furnished by the audience.

Saturday, women's day. The Political Equality Club of North Collins filled the morning hour with a very interesting program, suitable to the occasion. The speakers' stand showed the equality color in many beautiful designs and decorations, and the songs, papers, and recitations presented the subject from the broadest standpoint.

In the afternoon Mr. Colby delivered the address, which was logical and well received.

Sunday. The conference hour was profitably spent, and many good ideas were given by the several speakers who occupied the time. On the subject, "What came ye out into the wilderness to see?" Mr. Colby gave a very remarkable discourse—deep, argumentative, and scientific. We consider Mr. Colby one of the foremost advocates of the spiritual philosophy. He also at different times during the lectures gave descriptions and messages from spirit life, which were clear, well defined, and fully recognized.

Mrs. Little gave the closing lecture.

At the opening of this session the names of several Spiritualists, familiar figures at our meetings for many years, who have gone on to the higher life, were read by the president. The speaker took this as her theme, and from speaking of these, who, she declared, to be workers still, led out into the broad fields of spirit life and unfoldment. The large audience was held by her wonderful eloquence. Sometimes, as she graphically described the "